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## PREFACE.

It was Munshi Sayyid Sadr-ud-Din of Bâhâr in Bardawân who laid the foundation of the Bâhâr Library. He was Mir Munshi of Mir Ja'far, Nawwâb of Murshidâbâd, and tutor to his son and successor, Najm-ud-Daulah. He served subsequently as Munshi to Warren Hastings, and in that capacity played an important part in the transfer of the Diwânî from the Nawwâb of Murshidâbâd to the East India Company. The Emperor Shâh 'Âlam, who held him in high esteem, appointed him *Mutawalli* (Trustee) of the Bâ'is Hazâri Parganahs of Bengal, the tenure of which had been granted to the eminent saint, Sayyid Jalâl Tabrizi (d. A.H. 642-A.D. 1244) who came to Panduah, in Bengal, in the seventh century of the *Hijrah*.

In A.H. 1189-A.D. 1775 Munshi Sadr-ud-Din founded the famous Jalâliyah Madrasah, placing at its head Maulânâ 'Abd-ul-'All of Lucknow (d. A.H. 1225-A.D. 1810), popularly known as Bahr ul-'Ulûm or the "Sea of Knowledge," the distinguished Indian scholar and writer. Munshi Sadr-ud-Din attached to the Madrasah the "Jalâliyah Library," as the Bâhâr Library was originally designated. The income of the Bâ'is Hazâri Parganahs provided the funds required for the Jalâliyah Madrasah and the Library.

Munshi Sadr-ud-Din died on the 14th of Ramâdan, A.H. 1211-A.D. 1796. The other member of the Bâhâr family with whom we are concerned is another Sadr-ud-Din, the great-grandson of Munshi Sayyid Sadr-ud-Din, and to be distinguished from him as *Maulavi* Sadr-ud-Din Ahmad. He was born in Bâhâr in A.H. 1250-A.D. 1843. He evinced from boyhood an eager taste and exceptional aptitude for Oriental learning. He became a good scholar. A large number of the manuscripts of the Bâhâr Library contain notes from his hand, showing how attentively he had perused them. The works we owe him are the *Rawâ'ih-ul-Mustafâ* and an edition of Nasâ'î's *al-Khasâ'is*. He is reported to have written a reply to Maulavi Shibli Nu'mânî's *Al-Fârûq*; but his work, entitled *Al-Murtadâ*, remains unpublished.

How extensive the Bâhâr Library was at the time of the decease of Munshi Sadr-ud-Din is not known. Much is understood to have been lost between that date and the assumption of charge by Maulavi Sadr-ud-Din Ahmad about the middle of last century. It then consisted of only 100 manuscripts and some printed books. By 1905 it had grown by purchase, as well as by the addition of copies of manuscripts in other Indian libraries, to a collection of four hundred and sixty-eight Arabic manuscripts, four hundred and eighty-three Persian manuscripts, one Turkish manuscript, and one Urdû manuscript, besides about nine hundred and forty Arabic, four hundred Persian, and one hundred and forty Urdû books, printed or lithographed. This growth was due entirely to the enthusiastic spirit of Maulavi Sadr-ud-Din Ahmad.

It was the same spirit that dictated the wish that the Būhār Library should remain intact for the use of all succeeding generations of Arabic and Persian scholars. To secure this Maulavi Šadr-ud-Dīn Aḥmad presented the library to the Government of India under an agreement, signed by himself and by the Secretary to the Government of India in the Home Department on behalf of the Secretary of State for India, on the 22nd August, 1904. In accordance with the agreement the Būhār Library, which is always to be so designated, is preserved in a separate room in Metcalfe Hall in Calcutta. Two illuminated manuscripts, one, the Qurān, written in a beautiful minute Naskḥ by the Emperor Aurangzib, A.H. 1099, the other, a copy of the Panj Šūrah, written in a learned Naskḥ in gold by the prince Dārā Shikūh, are in the custody of the Trustees of the Victoria Memorial Hall in Calcutta; but this too, is in accordance with the agreement.

Maulavi Šadr-ud-Dīn Aḥmad died in 1905, less than a year after the presentation of the library to the Government of India.

The compilation of a *catalogue raisonné* of the manuscripts was begun by Maulavi Abul Khayr Muḥammad Yūsuf, who held the post of clerk-in-charge of the Būhār Library from July 1905 to October 1906. He dealt only with the Arabic manuscripts. His successor, Maulavi Qāsim Ḥasir Radawī, who held the post from 1906-1909, prepared notices of nearly all the Persian manuscripts. The work was perforce suspended during the incumbency of the next clerk-in-charge, for, although a good Arabic scholar, he was without the aptitude requisite for cataloguing. In December 1914, the Secretary of State for India accorded his sanction to a proposal that Maulavi Ridāyat Ḥusayn, Professor of Arabic and Persian at the Presidency College, Calcutta, should be entrusted with the revision and completion of Maulavi Abul Khayr's catalogue of the Arabic manuscripts, and that Khān Šāhib 'Abd-ul-Muqtadir, the cataloguer of the Persian manuscripts in the Oriental Public Library at Bankipur, should do the same for Maulavi Ḥasir's catalogue of the Persian manuscripts.

I deal in what follows only with the catalogue of the Persian manuscripts. It is less full than some of those that have been published of similar but larger collections of manuscripts. It was thought unnecessary to repeat the biographical accounts of well-known authors that are to be found in other catalogues. Following the example of Dr. E. Blochet in his "Catalogue des Manuscrits Persans de la Bibliothèque Nationale," Khān Šāhib 'Abd-ul-Muqtadir has not given references to notices of other manuscript copies in other catalogues. Full biographical accounts have, however, been given whenever possible, of authors not well known, and each manuscript of special interest has been made the subject of a relatively long notice. A point has been made of placing the notices of the manuscripts so as to show the chronological sequence of the works in the library on history, biography, and the other eight groups. Effort has also been made to ascertain the places of birth and the dates of death of authors. The determination of the precise date of composition, or the approximate date, has been done thoroughly; and the external appearance of the manuscripts, the nature of the hand writing, the existence of lacunae, and the displacing of folios by the binder have always been noted.

Several of the manuscripts here described are of great interest; but the gem of the collection is a unique history of Herat (No. 58), written in the beginning of the eighth century of the *Hijrah* by an author who was himself an eye-witness of most of the events narrated by him. Attention may also be called to a very rare copy of a cosmographical work (No. 97), composed in the beginning of the latter half of the sixth century A.H.; to a rare, though incorrect, copy of Shams-i-Qays's *Al-Mu'jam* (No. 262), a work on rhyme and prosody of which only three other copies are known to exist; to the rare copies of Nizami's *Diwān* (No. 294); the *Magnawis* of Jamāl-i Kanbūhī (No. 357); the *Khamsah* of Sharfī Kashmiri (No. 366), and to a very interesting and extremely rare copy of Sharaf-ud-Dīn 'Alī Yazdī's anthology (No. 431). Among other interesting manuscripts are a beautifully written copy of Firdausi's *Shāh Nāmāh* (No. 276), containing fine illustrations of the Persian school, an illuminated copy of Nizami's *Khamsah* (No. 295); a beautifully illustrated copy of the *Khāwar Nāmāh* (No. 328), representing the finest specimen of Indian miniature painting and calligraphy; and a good and correct copy of Daulat Shāh's *Tadhkirat-nah-Shu'arā* (No. 90), dated A.H. 980; and a beautifully written copy of Gazālī's *Kimiyā-i-Sa'ādat* (No. 163), dated A.H. 903, transcribed from, and collated with, the author's copy.

The power of lending the manuscripts to scholars, conferred on the Government of India, is narrowly restricted. The relevant clause of the agreement is:—

(6) "No illuminated manuscripts in the Bohar Library shall be taken out of the premises of the Imperial Library, except such as the Committee or Trustees of the Victoria Memorial Hall may desire to have removed to, and kept in, such hall, with the approval of the Council of the Imperial Library; and no manuscript of the said Bohar Library shall be taken out of Calcutta."

The hope may be expressed that the publication of this catalogue and the catalogue of the Arabic manuscripts, now far advanced, may serve to make the Būhār Library more widely known to Arabic and Persian scholars. The Imperial Library collections of Arabic, Persian, and Urdū books, now small, but steadily growing, are also freely at the disposal of visitors to the Būhār Library. Dependence is placed on their co-operation in building up these collections.

J. A. CHAPMAN.

IMPERIAL LIBRARY, METCALFE HALL,  
Calcutta, 6th of February, 1919.



# TRANSLITERATION TABLE.

ا = 'a, 'i, 'u.

ث = ṭ.

ج = ch.

ح = h.

خ = kh.

ذ = d.

ز = z.

ش = sh.

س = s.

ص = ḍ.

ط = ṭ.

ظ = z.

ع = 'a, 'i, 'u.

غ = g.

ق = q.



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## I. HISTORY.

### (1) General History.

#### No. 1.

fol. 626; lines 19; size 13×8; 9×4½.

تاریخ گزیده

TARĪKH-I-GUZĪDAH.

A general history of the world from the earliest times to A.H. 730 = A.D. 1329, by Hamd Ullah b. Abi Bakr b. Aḥmad b. Naṣr Mustaʿfi of Qazwin حمد الله بن ابی بکر بن احمد بن نصر مستوفی القزوينی completed in the aforesaid year and dedicated to the Wazir Ghiyāṣ-ud-Dīn Muḥammad, the son of Rashid-ud-Dīn Faḍl Ullah.

Beginning:—

سپاس و ستایش پادشاهی را که ملک او بی زوال است \*

The work is divided into an introduction (Fātihah), six chapters (Bābs), each sub-divided into several sections (Faṣls), and an appendix (Khātimah), as follows:—

Introduction, on the creation of the world, fol. 146.

Chapter I, Prophets and sages from Ādam to Muḥammad, fol. 17<sup>a</sup> (in two sections).

Chapter II, Pre-Islamic kings, fol. 30<sup>a</sup> (in four sections).

Chapter III, Muḥammad, his Khālifs, friends and descendants, fol. 127<sup>a</sup> (in six sections).

Chapter IV, Islamic kings, fol. 363<sup>a</sup> (in twelve sections).

Chapter V, Mujtahids, Qāris, Traditionists, Shaykhs, 'Ulamā, and Poets, fol. 545<sup>a</sup> (in six sections). The introductory heading is wanting here.

Chapter VI (wrongly written here باب هشتم), Account of the author's native land Qazwin, fol. 584<sup>a</sup> (in eight sections).

This chapter has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5<sup>e</sup> série, vol. x, pp. 257-295.

The appendix, containing a description of genealogical tables devised by the author to illustrate general history, is wanting.

Prof. E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction. Fol. 407 is blank.

The copy is full of corrections and emendations, but clerical errors and gaps are numerous.

Written in cursive Indian Ta'liq. The headings are written in red.

Not dated, apparently 19th century.

## No. 2.

fol. 101; lines 27-30; size  $10 \times 7$ ;  $8 \times 5$ .

روفا الصفا

### RAUDAT-US-SAFĀ.

A fragment of the most popular universal history Raudat-us-Safā, which was composed by Mir Khwānd (d. A.H. 903 = A.D. 1497) at the request of Mir 'Alī Shīr Nawā'i. The entire work is divided into eight volumes, but the present copy comprises only the latter portion of the fifth volume beginning with the history of the kings of Egypt, who reigned there after the extinction of the Ismā'īlis, and ending with the account of Khwājah 'Alī Muwayyid, the last ruler of the Sarbadārs, corresponding with pp. 94-186 of vol. v of the Bombay Edition.

The MS. opens abruptly thus:—

• اقبیک ترکمان عازم بخارا کردند و با اقبیک گفت که اگر مردم بخارا •

The Raudat-us-Safā has been lithographed in Bombay, A.H. 1271, and in Teheran, A.H. 1270-74. A Turkish translation of the work was printed at Constantinople, A.H. 1258.

The present copy, written in a learned Naskh with rubrics, seems to be a correct one.

The last nine folios are damaged and are pasted in several places.

Not dated, apparently 17th century.

A seal dated A.H. 1213 and bearing the inscription کفیل الدین | سیفی is found on the last folio of the copy.

## No. 3.

fol. 343; lines 20; size  $14 \times 9$ ;  $9\frac{1}{2} \times 6$ .

خلاصه الاخبار

### KHULĀṢAT-UL-AKHBĀR.

A general history from the earliest times to A.H. 905 = A.D. 1499, which the author Giyās-ud-Dīn b. Humām-ud-Dīn, surnamed

**Khawānd Amīr** غياث الدين بن همام الدين الملقب بخواند امير (born at Herat about A.H. 880 = A.D. 1475, died in Gūjarāt, A.H. 941 = A.D. 1534) abridged from his maternal grandfather Mir Khwānd's well-known historical work *Raudat-us-Safā*.

Beginning:—

خلاصہ کلمات راویان اخبار انبیاء عالمی مقدار •

The author wrote the work at the request of Mir 'Alī Shīr Nawā'i. It is divided into a Muqaddimah, ten Maqālahs and a Khātimah.

A great portion of the work has been translated by Major David Price in his *Retrospect of Muhammadan History*.

Written in a clear Nasta'liq within gold and coloured ruled borders with a beautifully illuminated frontispiece and 'Unwān.

Not dated, apparently 17th century.

The MS. is in a very damaged condition.

#### No. 4.

fol. 215; lines 19; size 11×8; 8×5½.

حبیب السیر

HABIB-US-SIYAR.

The well-known universal history from the creation of the world to A.H. 930 = A.D. 1523, by the same Gīyās-ud-Dīn b. Humām-ud-Dīn, surnamed Khwānd Amīr (d. A.H. 941 = A.D. 1534), who was engaged in this work from A.H. 927-930 = A.D. 1521-1524. Elliot (Bibl. Index, Vol. I, p. 122), however, but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

Beginning:—

طایف اخبار لای نثر انبیاء عالی مقدار •

Edited, Teheran, A.H. 1271; Bombay, A.H. 1273.

The entire work is divided into three volumes (مجلد) each of which comprises four chapters. This library possesses only the first volume bound in two separate parts.

#### PART I.

Iftitāh or Introduction, on the creation, *Iblis*, *Jinns*, etc., fol. 11<sup>b</sup>.

Chapter I, History of the Prophets and philosophers, fol. 16<sup>a</sup>.

Chapter II, History of the kings of Arabia and Persia before Islamism, fol. 131<sup>a</sup>.

Chapter III, History of Muhammad, fol. 204<sup>b</sup>.

The copy breaks off in the middle of the account relating to the date of the Prophet's birth with the following words:—

پس غرة ربيع الاول يا سه شنبه يا چهار شنبه \*

### No. 5.

fol. 216-426; lines and size same as above.

Part II or the continuation of the above, beginning with the words:—

يا چهار شنبه و بظہرين مقدمه از روزى حساب نمي تواند بود که روز  
در شنبه دوازدهم ربيع الاول بوده باشد \*

Chapter IV, History of the first four Khalifs, on fol. 322<sup>b</sup>.

Both copies are written in fair Nasta'liq by the same scribe.

The frontispiece of the first part is fairly illuminated.

Not dated, apparently 18th century.

### No. 6.

fol. 119; lines 31; size  $11\frac{1}{2} \cdot 7$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

لُبُّ التَّوَارِيخِ

LUBB-UT-TAWĀRIKH.

A general history from the earliest times to A.H. 948 = A.D. 1541 by Yahyā b. 'Abd-ul-Latīf ul-Ḥusaynī ul-Qazwīnī يحيى بن عبد اللطيف الحسيني القزويني who, according to a notice of his life found at the end of this copy (fol. 119<sup>b</sup>), was born on Thursday, the 19th of Du'lqa'd, A.H. 855 = A.D. 1451, and died in Isfahān on the 23rd of Rajab, A.H. 962 = A.D. 1554.

Beginning:—

حمد و سپاس مر خدای را که سلاطین جهان \*

The work was written by order of Prince Abul Faṭḥ Bahram Mirzā, the fourth son of Shāh Ismā'īl Šafawī, and was completed, according to Rien I, p. 104, on the 20th Du'l Hijrah, A.H. 948 = A.D. 1541; but like Rien's copy this one contains several accounts of a later period, e.g. the death of Humāyūn in A.H. 963 = A.D. 1556 (fol. 90<sup>b</sup>) and even of Akbar in A.H. 1014 = A.D. 1605 (fol. 118<sup>b</sup>).

A Latin translation, with the title "Medulla Historiarum," was published in A. F. Büsching's "Magazin für die neue Historie und Geographie," vol. xvii, Halle, 1783.

The work is divided into four parts called Qisms, with numerous subdivisions :—

Qism I, Muḥammad and the twelve Imāms, fol. 2<sup>a</sup>.

Qism II, Pre-Islamic kings, fol. 10<sup>b</sup>.

Qism III (wrongly written here *مقاله* *مقاله*), The post-Muḥammadian rulers, fol. 21<sup>b</sup>.

Qism IV, The Ṣafawī Kings, fol. 102<sup>b</sup>.

Written in cursive Nasta'liq within coloured ruled borders.

The colophon is dated the 14th of Ṣafar, A.H. *ثلاث و سبع بعد الف*, most probably a mistake for *ثلاث و سبعون بعد الف*, i.e. 1073. It was written at Fathābād in the Deccan by Muḥammad Riḍā bin Muḥammad Ṣāliḥ Maṣḥhadi. The headings are written in red. The names of persons and the titles of books quoted in the text are marked with red lines.

There are several 'Arḍ-didāhs and notes of the time of Jalāl-d-Din Shāh 'Alam (A.H. 1173-1221 = A.D. 1759-1806), and some others, the dates of which range from A.H. 1173-1195.

## No. 7.

fol. 286; lines 15; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

نگارستان

### NIGĀRISTĀN.

A very large collection of narrative accounts, extracted from trustworthy historical works, and arranged in proper order under the dynasties to which they relate, by Aḥmad b. Muḥammad b. 'Abdul Ḡafūr ul-Ḡaffārī ul-Qazwīnī, better known as Qāḍī Aḥmad Ḡaffārī احمد بن محمد بن عبد الغفور الغفاري القزويني المشتهر به قاضي احمد غفاري (d. A.H. 976 = A.D. 1567), who, besides this work, wrote the well-known history called *Jahān Ārā* in A.H. 972 = A.D. 1564 and dedicated it to Shāh Tahmāsp Ṣafawī.

Beginning :—

لی طرازندآ بهارستان • وای نگارندآ نگارستان

Fol. 138, 283 and 284 have been supplied in a later hand. There is a lacuna after fol. 284<sup>b</sup>.

Written in fair Nasta'liq.

The colophon is dated 22nd Rabi' II, A.H. 168, probably a mistake for 1168.

Scribe :— عبد الرحيم ابن شيمع عبدالحی

## No. 8.

fol. 394; lines 34-35; size  $15 \times 8\frac{1}{2}$ ;  $13\frac{1}{2} \times 4$ .

روضة الطاهرين

## RAUDAT-UT-TÂHIRÎN.

A general history from the earliest times to A.H. 1014 = A.D. 1605, by Tâhir Muḥammad b. Imâd-ud-Din Ḥasan b. Sulṭân 'Alī b. Ḥâjī Muḥammad Ḥusayn Sabzwârī طاهر محمد بن عماد الدین حسن طاهر محمد بن حسین حجازی بن سلطان علی بن حاجی محمد حسین حجازی.

Beginning:—

بعد از حمد یاری سبحانه تعالی عملوه نا محدود \*

According to the author's statement in the preface the first word of the title, which is equal to 1011, is a chronogram for the date of composition of the work, but the history of the reign of Akbar down to his death in A.H. 1014 shows that the work was subsequently brought down to a later period.

The work is divided into five parts (Qisms), subdivided into chapters (Bâbs), and again into sections (Fasls).

A very full table of contents, in which not only the dynasties but the individual kings are enumerated, with the length of their reigns, occupies the first fourteen folios.

Contents:—

Qism I.—Prophets and sages, early kings of Persia and Arab kings, fol. 13<sup>a</sup>.

Qism II.—The first four Khalifs and the Imâms, fol. 179<sup>b</sup>. (Space for the heading is left blank here).

Qism III.—The Turks, Chingiz Khân, Timûr, and the Safawî kings, fol. 211<sup>b</sup>.

Qism IV.—Hindû traditions, from the Mahābhārat, as translated into Persian by the order of Akbar, fol. 290<sup>b</sup>.

Qism V.—Kings of India with a special history of Akbar from his accession to his death, the nobles, poets and 'Ulamâ of his Court. This Qism ends with an account of the wonders and curiosities of the islands and harbours in the Bay of Bengal.

Qism IV is wrongly followed by the history of the reign of Akbar (fol. 346<sup>b</sup>-374<sup>b</sup>), which really belongs to the latter portion of Qism V, and the history of the earlier kings of India (fol. 377<sup>b</sup>-393<sup>b</sup>), with which the fifth Qism begins, is placed after the history of Akbar. There is a lacuna after fol. 374<sup>b</sup> and the history of Akbar breaks off in the beginning of the account relating to A.H. 1013 (two leaves have been left blank here). There is another lacuna

after fol. 393<sup>b</sup> where the narrative breaks off in the middle of the reign of Humāyūn, and folio 394<sup>a</sup> abruptly opens with the concluding part of the account relating to the curiosities of the islands and harbours of Bengal.

Spaces for headings have been left blank in many places towards the end of the copy.

Written in a fair Indian Ta'liq Foll. 363<sup>a</sup>-374<sup>b</sup> are written in a different hand.

Noted dated, apparently 17th century.

## No. 9.

fol. 636; lines 21; size  $11\frac{1}{4} \times 7$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

منتخب التواريخ

MUNTAKHAB-UT-TAWĀRIKH.

A comprehensive general history from the beginning of the world to the time of Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659), to whom the work is dedicated, by Muḥammad Yūsuf.

b. Shaykh Raḥmat Ullah ul-Atakī ul-Kan'ānī محمد يوسف بن شيخ رحمت الله التكني الكنعاني who completed it, according to Rieu, p. 122, in A.H. 1056 = A.D. 1646. See also Bank. Lib. Cat. No. 476.

Beginning:—

جميع محامد و ستایش که مبداء فیض من الاول الی الابد •

The entire work is divided into a Muqaddimah, five Qisms and a Khātimah, but this copy comprises the Muqquadimah and the first three Qisms only, as follows:—

Muqaddimah, divided into four Faṣls:—

1. Utility of history, fol. 9<sup>b</sup>.
2. Creation, fol. 10<sup>a</sup>.
3. Tribes of the *Jinns*, fol. 13<sup>b</sup>.
4. Constitution of the human body, fol. 15<sup>a</sup>.

Qism I, divided into two Bābs:—

1. Prophets and apostles, fol. 18<sup>a</sup>.
2. Ancient sages and philosophers, fol. 134<sup>b</sup>.

Qism II, divided into two Bābs:—

1. Early kings of Persia, fol. 146<sup>b</sup>.
2. Kings who were contemporary with the early kings of Persia, fol. 195<sup>a</sup>.

Qism III, divided into two Bābs:—

1. History of Muḥammad, fol. 238<sup>b</sup>.

2. History of the early Khalifs, the kings of Umayyah and the 'Abbaside Khalifs, fol. 406<sup>a</sup>.

Foll. 622<sup>a</sup>-624<sup>b</sup> are left blank and the accounts of the Khalifs Mu'tadid (A.H. 279-289 = A.D. 892-902), Muqtafi (A.H. 289-295 = A.D. 902-908) and Muqtadir (A.H. 295-320 = A.D. 908-932) are wanting.

The account of the divisions into which the work is divided, given at the beginning of the copy, is erroneous and confusing.

The copy, written in fair Nasta'liq, is full of clerical errors. Spaces for headings have been left blank in several places. The name of the scribe أثير الدين بوهاري is found at the end of Qism II, fol. 237<sup>b</sup>.

Not dated, apparently 19th century.

The MS. is slightly damaged.

No. 10. (*Turkish*).

fol. 90; lines 15-30; size 11 $\frac{1}{2}$  × 8; 8 × 4.

تقویم النواریک

TAQWIM-UT-TAWĀRIKH.

A very neat copy of the Turkish original of the famous chronological tables composed in A.H. 1058 = A.D. 1648, by Mustafa b. 'Abd Ullah, better known as Hâjî Khalifah مصطفى بن عبد الله المعروف به حاجي خليفه the author of the well-known work *Kashf-uz-Zunūn*, who died in A.H. 1068 = A.D. 1657.

Beginning:—

حمد و ثناء و شکر بی انتہا اول مبداء اول جل و علاہ •

The Turkish preface is preceded by a short preamble in Persian.

The work has been printed in Constantinople, A.H. 1146.

A Persian translation of the work is noticed in Rieu, i. p. 137.

Contents:—

Preface and introduction treating of the various eras, fol. 1<sup>b</sup>.

Chronological tables for the period extending from Adam to the Hijrah, fol. 9<sup>b</sup>.

Chronological tables from the first year of the Hijrah to A.H. 1045, foll. 20<sup>a</sup>-73<sup>b</sup>.

Each page is divided into ten columns.

Foll. 74 and 76 blank.

The above is followed by tables of dynasties, viz. 25 (in Rieu, Turkish Cat., loc. cit., 26) anterior to Islamism and 109 (in Rieu, *ib.*, 110) posterior to it, foll. 76<sup>a</sup>-80<sup>b</sup>.

Tables of the Osmanli Sultāns, of the grand Wazirs, Qādi-  
'Askers, tutors of the Sultāns and Qādis of Constantinople, foll. 81<sup>a</sup>-  
89<sup>b</sup>. These are arranged in five or six columns, which show the  
name of each dynasty, the number of its sovereigns, its seat, the  
dates of its rise and of its extinction, and lastly, its duration.

The Khātimah begins on fol. 90<sup>a</sup>.

Written in a learned Ta'liq within red-ruled borders on good  
thick paper.

Not dated, apparently 17th century.

The additions of numerous historical notes written in Turki,  
which are found on the margins throughout the copy, the correc-  
tions and emendations in several places, and the learned hand in  
which the copy is written, tend to suggest that the MS. is an auto-  
graph of the learned author.

## No. 11.

foll. 291; lines 31; size  $15\frac{1}{2} \times 8\frac{1}{2}$ ;  $11\frac{1}{2} \times 5\frac{1}{2}$ .

مرآت العالم

MIR'ĀT-UL-'ĀLAM.

A very useful and trustworthy compendium of eastern history  
from the earliest times to the reign of Aurangzib, compiled in A.H.  
1078 = A.D. 1667.

Beginning:—

• برترین گوهری که تاجداران کشور فصاحت الم

The work is usually ascribed to Muḥammad Bakhtāwar Khān  
محمد بختوار خان (d. A.H. 1096 = A.D. 1685), who in the preface  
to the work claims the authorship for himself, while the real  
author is Muḥammad Baqā of Sahāranpūr محمد باقا سهارنپوری (d.  
A.H. 1094 = A.D. 1683), a friend of Bakhtāwar Khān. For a dis-  
cussion of this controversial point see Bankipur Lib. Cat. No. 477.

The work is divided into an introduction, seven sections, called  
نمایش, each sub-divided into several chapters called انزایش and  
نمود; one appendix, termed انزایش, and a conclusion or خاتمه. A  
very full table of contents, occupying foll. 2<sup>a</sup>-4<sup>a</sup>, is given in the  
beginning of the work.

Written in a fair Nasta'liq with the headings in red. The  
last four folios have been placed in new margins.

Not dated, apparently 18th century.

## No. 12.

fol. 311; lines 13; size  $10\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 6$ .

منتخبات مرآت العالم و طبقات اکبری

MUNTAKHABÂT-I-MIR'ÂT-UL-'ÂLAM WA TABAQÂT-I-AKBARÎ.

Extracts from the Mir'ât-ul-'Âlam (noticed above) and the Tabaqât-i-Akbari.

Foll. 1<sup>a</sup>-101<sup>a</sup>. Extracts from the seventh book of the Mir'ât-ul-'Âlam containing the biographies of the saints and 'Ulamâ from the time of Akbar to the reign of 'Âlamgir and of the celebrated calligraphists from Ibn-i-Maqlah to the author's time. The Khâtimah containing notices of Persian poets (arranged in alphabetical order), begins on fol. 57<sup>a</sup>.

Beginning:—

بدرایش سوم مشتمل بر دو نمود و یک افزایش - نمود اول در ذکر مشایخ

گرام این عهد فرخی مهد •

Foll. 101<sup>b</sup>-104<sup>b</sup> blank.

Foll. 105<sup>a</sup>-131<sup>b</sup>. Extracts from the Tabaqât-i-Akbari, a general history of India from the Muhammadan conquest to the end of the 38th year of Akbar's reign, by Nizâm-ud-Dîn Ahmad bin Muḥammad Muqim-ul-Harawî نظام الدین احمد بن محمد مقیم الهروی (d. A.H. 1003 = A.D. 1594). This is an extract of the concluding portion of the first Tabaqah of the Tabaqât-i-Akbari, containing biographical notices of the nobles, learned men and poets of Akbar's time.

Beginning:—

پوشیده نماند که چون از احوال خیر مال حضرت خلیفۃ الہی فراع

بست داد •

Foll. 132<sup>a</sup>-135<sup>b</sup> blank.

Foll. 136<sup>a</sup>-311<sup>b</sup>. Extract from the sixth book of the Mir'ât-ul-'Âlam, containing the history of Bâbur, Humâyûn, Akbar, Jahângir and Shâh Jahân.

Beginning:—

آرایش ششم در ذکر پادشاهان عظیم الشان گورکانیہ کہ گزرا همیشه بہر

ہندوستان را از خس و خاشاک وجود کفار پرداختہ •

This interesting copy, containing the most valuable extracts from the above-named works, is full of learned and useful notes and annotations. These, in most cases, are followed by references

to the *Ā'in-i-Akbari*. For instance, regarding the poet الغنى, on fol. 133<sup>a</sup>, we find the following remark in the margin:—"Who is this! V. my. note to No. 42, A.A. p. 223."

From the above facts as well as from handwriting, with which I am quite familiar, it is evident that the author of these valuable notes is no less a person than the famous orientalist H. Blochmann, the translator of the *Ā'in-i-Akbari*. On fol. 1<sup>b</sup> (margin) Mr. Blochmann remarks thus: "This extract of the *Mir'ât-ul-'Âlam* by Bakhtâwar Khân contains the most valuable portion of the work, viz. Biographies of holy and learned men, from the time of Akbar, and of celebrated calligraphists; a narration of remarkable events, and a notice of the labour of the author. The *Khâtimah* contains Biographies of poets, alphabetically arranged."

Written in fair Indian Ta'liq with the headings in red. The copy was most probably written for Mr. Blochmann.

### No. 13.

fol. 571; lines 23; size  $11\frac{1}{4} \times 7$ ;  $8 \times 4\frac{1}{2}$ .

مراۃت جهان نما

#### MIR'ÂT-I-JAHÂN-NUMÂ.

A correct and old copy of the *Mir'ât-i-Jahân-Numâ* or general history of the world, compiled under Aurangzib before A.H. 1094 = A.D. 1682. It is an enlarged recension of the *Mir'ât-ul-'Âlam* (see No. 11), which is due, like the shorter work, to the authorship of Muhammad Baqâ and not to Bakhtâwar Khân. It was edited after the author's death by his sister's son Muhammad Shafi', A.H. 1095 = A.D. 1683, regarding which question see the Bankipur Lib. Cat. No. 477.

Beginning:—

بیت چہرہ شاہد کلام مجلی مصامد ملک علام النبی \*

The work is divided into a *Muqaddimah*, seven *Payrâ'ish* each subdivided into several *Numâ'ish*, and a *Khâtimah*. A detailed index of the contents with reference to the pages comprises fol. 3<sup>b</sup>-5<sup>a</sup>.

Written in a learned and fair *Nasta'liq* within red-ruled borders.

The date of transcription in the colophon is hopelessly damaged; but the name of the scribe, as far as the mutilation allows us to decipher it, reads عبد النبی سید فیروز سہارنپوری. The copy was apparently prepared in the beginning of the 18th century.

A note on the fly-leaf is dated A.H. 1134.

A seal of Bakhtî-ul-Mulk Sayf-ud-Daulah Najaf Quli Khân Bahâdur Muzaffar Jang, dated A.H. 1191, is found on the fly-leaf

Seal

at the beginning of the copy. Marginal notes, written mostly in red, are occasional.

### No. 14.

fol. 240; lines 15-19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $8 \times 4$ .

(تاریخ عام)

(TĀRĪKH-I-ĀM).

An incomplete copy of a general history of the world from the earliest times to A.H. 1134 = A.D. 1721. It is defective at the beginning and opens abruptly thus:—

علامی شیخ ابو الفضل در شگوف نامہ میفریسد کہ مشہور چٹالست \*

The work contains for the most part mere selections of interesting accounts and anecdotes from other histories without any originality. The latter portion of the work dealing with Indian affairs is comparatively more extensive. The work begins with Ādam and ends with an account of the death of Sayyid 'Abd'Ullah Khān, A.H. 1134. It concludes with an enumeration of the names of the Rājās and kings who ruled in India with the dates of their birth, accession and death, commencing with Rājā Judishter and ending with Aurangzib, d. A.H. 1118 = A.D. 1706.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

## (2) History of Creeds and Sects.

### No. 15.

fol. 424; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

توضیح الملل

TAUDĪH-UL-MILAL.

A Persian translation of Abul Fath Muḥammad bin Abul Qāsim 'Adb-ul-Karīm Shahrastānī's (d. A.H. 548 = A.D. 1153) well known Arabic work on religious and philosophical creeds, styled کتاب الملل والنحل, by Muṣṭafā bin Shaykh Khālīqdād ul-Hāshimī ul-'Abbāsī Mustafī bin Shīkh Khālīq Dād al-Hāshimī al-'Abbāsī, who wrote it by order of Jahāngīr in A.H. 1021 = A.D. 1612.

Beginning:—

حمدی کہ لمعات اشعة انوار آن نبی گوی اعتقاد انہ \*

A copy of the oldest Persian translation by Afdal bin Šadr Tarikah of Isfahān, completed A.H. 843 = A.D. 1439 and dedicated to Sultān Shāh Rukh, is noticed in the India Office Lib. Catalogue No. 2541.

A full abstract of the table of contents (fol. 1<sup>b</sup>-11<sup>b</sup>) is given at the beginning of the copy.

The date of transcription is illegible, but apparently the copy was written in the beginning of the 17th century. Several seals of kings of Oudh are found at the beginning and the end.

Written in a clear Naṣṭa'liq within coloured ruled borders.

### (3) History of the Prophets, Muḥammad, Khalifs and the Imāms.

#### No. 16.

fol. 407; lines 17; size 10 × 6½; 7 × 3½.

فتوح ابن اشم

FUTŪḤ-I-IBN-I-A'ŠAM.

A Persian translation of Khwājah Abū Muḥammad Aḥmad bin A'šam ul-Kūfi's (d. about A.H. 314 = A.D. 926) Arabic work Futūḥ, or history of Islām from Muḥammad's death to the death of Hasan and Husayn and the accession of Yazīd in A.H. 60 = A.D. 680.

Beginning:—

الحمد لله الملك القديم المذل الكريم الرؤف الرحيم الخ

The translation was undertaken about A.H. 596 = A.D. 1199 by Muḥammad bin Aḥmad ul-Mustaufi ul-Harawi محمد بن احمد المستوفي الهروي who died after finishing only a small portion of the work, viz. the greater part of the history of Abū Bakr. It was continued and finished by Muḥammad bin Aḥmad bin Abī Bakr ul-Kātib ul-Mābarnābādī محمد بن احمد بن ابي بكر الكاتب المابرنابادي.

Written in a clear Naṣṭa'liq within gold and coloured ruled borders, with a frontispiece and an illuminated 'Unwān.

The MS. is worm-eaten and in most places pasted over with thick patches. Dated Muḥarram, A.H. 1074.

Scribe محمد هاشم ولد محمد شريف گجراني.

Several seals of the later kings of Oudh are found on fol. 1<sup>a</sup>.

Seals

## No. 17.

fol. 378; lines 17; size  $9 \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

## ترجمہ مولود النبی

## TARJUMAH-I-MAULŪD-UN-NABĪ.

A Persian translation of Sa'id bin Mas'ūd-ul-Kāzarūnī's history of Muḥammad, by 'Afif bin Sa'id bin Mas'ūd-ul-Kāzarūnī who finished the work in A.H. 780 = A.D. 1358.

Beginning:—

و به نستعين - حمد و سپاس بپيغمبر خداي را كه نور محمد صلى الله عليه و سلم پيش از همه چيز آفريد \*

There are serious confusions regarding the title of the work and its authorship. In the colophon of the present copy, as well as in the Ind. Office No. 165, the work is called *سير عفيفي*. Rieu, III, p. 1026<sup>a</sup> gives altogether a different name, viz. *تاريخ حسيني*; while two copies without any title are noticed in W. Pertsch, Berlin, Nos. 543 and 544.

Again Hāj. Khal. in several places hopelessly confuses the original Arabic and the present translation and their respective authors. A detailed discussion of the various conflicting statements will be found in the Bankipur Lib. Cat. No. 484, where a very old copy of the work dated A.H. 841, with a full description of its contents, is noticed.

The work is divided into four sections, called Qism and a Khātimah, as follows:—

- I.—Creation of the Prophetic Light, down to the birth of Muḥammad, fol. 9<sup>b</sup>.
- II.—From his birth to his mission, fol. 56<sup>a</sup>.
- III.—Events which took place after the Prophetic mission during his stay at Mecca, fol. 86<sup>b</sup>.
- IV.—Events which took place during the period of his flight, fol. 137<sup>a</sup>.
- Khātimah.—On the merit and rewards attached to the act of showing respect to the Prophet and praying for him, fol. 333<sup>a</sup>.

Written in Nim-Shikastah with the headings in red. Foll. 1<sup>a</sup>-3<sup>b</sup> have been supplied in a later hand. The lower halves of foll. 377<sup>a</sup> and 377<sup>b</sup> are wanting.

Dated Thursday the 17th of Dūl Hijjah, A.H. 1173.

Scribe:—*ميرزا علي سزگند*.

## No. 18.

fol. 164; lines 9; size  $8\frac{1}{2} \times 5$ ;  $6 \times 3$ .

مناقب السادات

## MANÂQIB-US-SÂDÂT.

A work dealing with the praises, merits, qualities and prerogatives of the descendants of the Prophet, by Shihâb-ud-Dîn Daulatâbâdî شهاب الدین دولت آبادی who died in A.H. 848 or 849 = A.D. 1444 or 1445.

Beginning on fol. 5<sup>b</sup>:—

الحمد لله رب العالمين ..... اما بعد بدانکه بقدر درگاه نبوی و خویدم  
(خادم) بلزله مصطفوی النعم

Two biographical notices of the author, one taken from the Akhbâr-ul-Akhyâr of 'Abd-ul-Haqq Dihlawî and the other from the سبحة المرجان of Gulam 'Alî Âzâd, are given at the beginning of the copy.

The work is divided into ten chapters enumerated in the beginning

According to the colophon the copy was written for the donor of this Library Maulavi Šadr-ud-Dîn by Hasib-ud-Dîn, and completed on Friday, the 22nd of November, 1889. Another note in the handwriting of the donor says that the MS. was corrected and collated by the above-named Hasib-ud-Dîn and Maulavi Khâdim Husayn on the 1st of Rabî' II, A.H. 1307.

Written in fair bold Nasta'liq.

## No. 19.

fol. 603; lines 21; size  $18\frac{1}{2} \times 12$ ;  $13 \times 8$ .

روضۃ الاحباب

## RAUDAT-UL-AHBÂB.

A very comprehensive history of Muhammad, his family, companions, followers and successors, by Amîr 'Atâ Ullah bin Faql Ullah Jamâl ul-Husaynî (d. A.H. 926 = A.D. 1520) امیر عطاء اللہ بن فضل اللہ جمال الحسینی completed in A.H. 900 = A.D. 1494 and dedicated to Mir 'Alî Shîr.

Beginning :—

الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ إِلَيْنَا

The entire work is divided into three books, called Maqṣads.

Maqṣad I.—History of Muḥammad and his exploits, fol. 2<sup>b</sup>.

Maqṣad II.—History of the first three caliphs, fol. 251<sup>a</sup>.

Maqṣad III.—History of 'Alī, the twelve Imāms and all the other famous followers of the Prophet, fol. 385<sup>b</sup>.

Each Maqṣad begins with a short preface. A detailed index of the whole contents with reference to pages occupies not less than six folios at the beginning of the copy. A colophon at the end of the first book (fol. 250<sup>b</sup>) says that this part of the MS. was copied in Shawwāl 12, A.H. 1281, by Aṣṭr-ud-Dīn of Būhār and collated by Ḥasib ud-Dīn Aḥmad, 20th Rabi' II, A.H. 1283. This portion is written in a good Nasta'liq. We also learn from this colophon that the second Maqṣad, which is written in a fair Nasta'liq, was collated before the first in A.H. 1282. The third Maqṣad is written in a rough Nasta'liq. Corrections and marginal notes are found throughout the copy.

## No. 20.

fol. 233 (pp. 465); lines 25; size  $17 \times 10\frac{1}{2}$ ;  $12\frac{1}{2} \times 6\frac{1}{2}$ .

### THE SAME.

Another complete and very neat copy of the Raudat-ul-Aḥbāb, written in a beautiful minute Nasta'liq. The colophon of the first Maqṣad is dated A.H. 1294.

Scribe: حسب الدين أحمد.

## No. 21.

fol. 542; lines 21; size  $11 \times 6$ ;  $8 \times 4\frac{1}{2}$ .

### THE SAME.

A beautiful and exceedingly valuable copy of the first Maqṣad of the Raudat-ul-Aḥbāb. The MS. has been very carefully collated and seems to be a very correct one. Three notes (portions of which have been unfortunately torn away) at the end of the copy, written in the same hand as the text itself, fully testify to the correctness of the MS. and mention various reliable sources which formed the basis of its transcription as follows :—

صورة ما في اصل النسخة

و اتفق اتمام كفاية هذا الكتاب الشريف والجمع المعتبر اللطيف من كتاب  
كثيره الامير المعقق المدقق الفاضل الشريفة الباني للطريقة ابو المقاهر نسيم الدين

محمد بن جمال الدين الحسيني المشتهر بميرك شاه احسن الله تعالى عقابه  
 كما احسن اليه في دنياه و حصل له ما يتمناه في شهر جمادى الآخر سنة اربع  
 وخمسين وتسعمائة من الهجرة النبوية عليه افضل ..... والتحية من  
 رب البرية و صل اللهم على اله الطيبين و عترته ..... الائمة الاثنى عشر  
 الهادين المهديين المعصومين ..... اليوم و المعجدين لهم بالصدق و اليقين آمين  
 يا رب العالمين \*

### و ايضا في اصل النسخة

كذب على ظهر الاصل الذي نقلت هذا الدفتر منه ..... اتمام مقابلة  
 و تصحيحه بقدر الوسع و الامكان و سبق القلم ..... البصر مرفوعا في اواخر  
 شهر جمادى الآخر من هذه السنة المذكورة عدوا مع نسخه كتابه الامير الكبير  
 المعصق المدقق الفاضل المشريفة الهادي لطريقة نظام الدين ميرك شاه  
 بن جمال الدين المحدث الحسيني و الحمد لله اولاً و آخراً ظفروا و باطنا  
 و على الله على خير خلفه و مظهر لطفه محمد و آله اجمعين \*

### و ايضا في اصل النسخة

بدانك اين نسخه نقل كرده شد از نسخه مرحومي شيع معين الدين  
 كه ايشان آن نسخه را از نسخه ميرك شاه محدث نقل كرده بودند و بان تصحيح  
 نموده بودند كمال تصحيح چنانكه نصحيح محدثين مي باشد رحمة الله  
 رحمة واسعة \*

Written in a beautiful bold Naskh within gold-ruled borders with a finely illuminated head-piece and a double-page 'Unwân. The headings are written in red. Not dated, apparently 17th century.

Additions, emendations and valuable notes are found throughout the copy.

A note at the beginning of the copy says that this copy with several other books, sold after the death of Mr. Charles, District Judge, Rājshāhi, by order of the Commissioner of that district, was bought in a public sale held in the civil court of the same district, for Rs. 52 (fifty-two rupees)—the price of this copy alone being Rs. 32 (thirty-two rupees).

## No. 22.

fol. 351; lines 17; size  $11\frac{1}{2} \times 8$ ;  $9 \times 5$ .

منتخب روضة الاحباب

MUNTAKHAB-I-RAUDAT-UL-AHBAB.

A very good copy of an abridgment of the preceding work Raudat-ul-Ahbab.

Beginning:—

الحسيني از روضة الاحباب رب يسر و تم بالخير بعنه و كرمه - سخي در  
ابتدای خلقت •

The author of this abridgment, who does not give his name, strictly follows the usual divisions of the original: Book I, fol. 1<sup>b</sup>; Bk. II, fol. 266<sup>b</sup>; Bk. III, fol. 341<sup>a</sup>.

A colophon at the end of Bk. I (fol. 265<sup>b</sup>) says that the MS. was completed in A.H. 1045.

Written in a very learned and clear Nasta'liq hand with the headings in red.

## No. 23.

fol. 479; lines 25; size  $16\frac{1}{2} \times 10$ ;  $12\frac{1}{2} \times 7$ .

معارج النبوة

MA'ARIJ-UN-NUBŪWAT.

The well-known history of the Prophet Muhammad by Khwājah Mu'in-ud-Dīn bin Hāji Muhammad-ul-Farāhi, better known as Mullā Mu'in Miskīn خواجه معين الدين بن حلجي محمد القراهي

who died in A.H. 907 = A.D. 1501.

Beginning:—

وینا آنذا من لذنک رحمة و هي لنا من امرنا رشداً الخ •

The work is divided into an introduction, four books and a Khātimah.

Printed in Lucknow, A.H. 1293. A Turkish translation, under the title دلائل نبوت محمدی, appeared in Constantinople, A.H. 1257.

Written in a fair Indian Nasta'liq with the headings in red. Marginal notes and corrections are found throughout the copy. The colophon says that the transcription was finished in Rajab, A.H. 1282, by Shaykh Ajir-ud-Dīn bin Maulawī Miṣbāḥ-ud-Dīn of

Bûhâr and compared with the original, 12th Dulqa'd, A.H. 1284, by Maulawî Hasib-ud-Dîn and Sayyid Sa'adat Husayn of Bûhâr, under the supervision of Maulawî Sayyid Sadr-ud-Dîn Ahmad (the donor of this library) son of Sayyid Karim-ud-Dîn Ahmad-ul-Husaynî of Bûhâr.

## No. 24.

fol. 155; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

تاریخ موسوی

TÂRÎKH-I-MÛSAWÎ.

A detailed history of the Prophet Moses by the same Mu'in bin Hâjî Muḥammad-ul-Farâhî, (d. A.H. 907 — A.D. 1501) معين بن حلاجی محمد الفراهی whose well-known work the Ma'ârij-un-Nubûwat (mentioned here, fol. 3<sup>a</sup>, among his previous compositions) has already been noticed (No. 23).

Beginning like the preceding work:—

بَيْنَا إِنَّا مِنْ لَدُنْكَ رَحْمَةً وَهَبَ لَنَا مِنْ أَمْرِنَا رَشَدًا النعم

This work, also called قصّة حضرت موسی, قصّة موسیہ and قصّة حضرت موسی, was finished in A.H. 904 — A.D. 1498.

In the preface the author says that he compiled this work after thirty-five years' researches.

On the fly-leaf the work is called تاریخ موسوی. Some folios are misplaced at the beginning of the copy. The right order should be 1, 3, 4; 2, 7, 5, 6, 8.

Written in ordinary Indian Ta'liq.

Not dated, apparently 13th century A.H.

## No. 25.

fol. 354; lines 17; size  $9\frac{1}{2} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

روضۃ الشهداء

RAUDAT-USH-SHUHADÂ.

A detailed history of the martyrdom of 'Alî and his family especially of Hasan and Husayn, composed by Husayn Wâ'iz Kâshifî (d. A.H. 910 — A.D. 1505) حسین واعظ کاشفی the author of the well-known work Anwâr-i-Suhaylî.

The work has been printed in Lahore, A.H. 1287.

Beginning:—

ای شریعت بود تو دولی دل ما • و اشوب بلی تو عطلی دل ما

It is divided into ten Bābs and a Khātimah.

Written in a neat Indian Ta'liq by order of the donor Maulawi Sadr-ud-Dīn.

Dated 13th Jumādi, A.H. 1290.

Scribe:—Hasib-ud-Dīn Ahmad.

## No. 26.

fol. 138; lines 18; size 9×6; 6×4.

روضۃ الاشحاب

RAUDAT-UL-AṢḤĀB.

A rare copy of the history of the early caliphs, chiefly treating of their merits, qualities and distinctions, composed in A.H. 944—A.D. 1537, by Wahid-ud-Dīn Muḥammad better known as Mir Khān, son of Zayn-ud-Dīn <sup>ابن زین</sup> <sup>الدین الجعفی السمرقانی</sup> (5).

Beginning:—

حمد و ثناء از دل و جان جاری بر زین و موافق بآن اعمال •

In the preface the author says that in A.H. 907—A.D. 1501 there arose in Baghdād a body of men who abused the Aṣḥāb and persecuted the Sunnis and ill-treated them in various ways. This trouble, says the author, continued for several years and extended to Khurāsān, when he, with the object of making them acquainted with the true beauties of Sunnism, composed the present work.

It is divided into a Muqaddimah, four Sections and a Khātimah. Muqaddimah.—The meaning of Aṣḥāb, fol. 3<sup>a</sup>.

Section I.—Abū Bakr, fol. 11<sup>a</sup>.

.. II.—'Umar, fol. 40<sup>b</sup>.

.. III.—'Uṣmān, fol. 76<sup>a</sup>.

.. IV.—'Alī, fol. 97<sup>a</sup>.

In the Khātimah the author praises the Sunnis and depreciates the Shi'ah community.

Written in careless Nasta'liq.

Dated Tuesday, the 30th of Dul Hijjah (year not given), apparently 15th century.

<sup>1</sup> غالباً زین الدین الجعفی کہ در عہد ہمایون بود۔

## No. 27.

fol. 320; lines 19; size  $11\frac{1}{4} \times 7\frac{1}{4}$ ;  $8\frac{1}{2} \times 5$ .

## لوامع الانوار

## LAWÂMI'-UL-ANWÂR.

A rare and valuable copy of a history of Muhammad and the twelve Imâms.

Beginning:—

حمد خالقى كه مسبحان ملا اعلیٰ بل مقرب قاب قوسین او ادنیٰ .

In the preface the author, who calls himself 'Ali bin Husayn Zawwârî علي بن حسين زوارى, says that the present work is a translation from the *Ahsan-ul-Kibâr* of Muhammad bin Abi Zayd bin 'Arab Shâh bin Abi Zayd bin Ahmad bin Husayn bin 'Abd l'Ilah ul-Husaynî (cf. fol. 320<sup>a</sup>), made by order of Shâh Tahmâsp Safawi (A.H. 930-984 = A.D. 1523-1576) in A.H. 950 = A.D. 1543. It is also said (fol. 2<sup>b</sup>) that the translation contains many additions and alterations which are not found in the original, and that it is free from superfluous and unreliable accounts.

It is divided into a Muqaddimah, 14 Bâbs and a Khâtimah.

Muqaddimah.—در بیان توحید و عدل و نبوت و امامت و معاد و ملک. fol. 3<sup>b</sup>.  
چند در ظمن و تعن دشمنان و خارجیان بد نهاد

Of the 14 Bâbs, the first three deal with the history of Muhammad, 'Ali (the first Imâm) and Fâtimah, beginning respectively on fol. 35<sup>a</sup>, 65<sup>b</sup> and 198<sup>b</sup>.

The remaining eleven chapters, devoted to the history of the rest of the Imâms, begin respectively on fol. 204<sup>b</sup>, 216<sup>a</sup>, 240<sup>a</sup>, 247<sup>b</sup>, 256<sup>b</sup>, 267<sup>a</sup>, 274<sup>a</sup>, 281<sup>b</sup>, 286<sup>a</sup>, 290<sup>b</sup> and 294<sup>a</sup>.

The Khâtimah treating of the prerogatives of 'Ali and an account of the death of محمد بن ابی بکر begins on fol. 313<sup>b</sup>.

The author of the *Rauqât-ul-Jannât*, p. 407, deals at some length with the author and his works.

Written in ordinary Nasta'liq within coloured ruled borders. The headings are written in red throughout.

Dated Jumâdî I, A.H. 1244.

## No. 28.

fol. 344; lines 15; size  $12 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

مناقب مرتضوي

MANÂQIB-I-MURTAḌAWĪ.

A panegyric on 'Alī, the fourth Khalīfah, dealing with his virtues and qualities; his holiness, munificence, valour and accomplishments; his accession to the Khilāfat and his death, by Mir Muḥammad Ṣāliḥ ul-Husaynī ul-Tirmidī, with the takhalluṣ Kashfī میر محمد صالح الحسینی الترمذی who died in A.H. 1061 = A.D. 1650. His father Mir 'Abd Ullah Tirmidī, poetically called Waṣfī, was one of the most distinguished calligraphers of Akbar and a poet of no mean distinction.

Beginning:—

خداوند عطا کن نشاء قریب \* کہ آغاز بقامت نامک شوق

The work is divided into twelve chapters, and a detailed account of the contents is given in the beginning.

Written in legible Indian Ta'liq. The Arabic texts, frequently quoted, are written in large Naskh with vowels.

Dated 18th Rabi' II, A.H. 1277.

In an endorsement on fol. 1<sup>a</sup> the work is called کتاب سر الکبر فی فضایل حیدر.

The names of the scribe and of the person for whom the copy was written are not found anywhere in the copy, although the colophon tells us that they have been given at the beginning. Two seals on fol. 1<sup>a</sup> have been rubbed out by some mischievous hand.

## No. 29.

fol. 319; lines 21; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 6\frac{1}{2}$ .

جلاء العیون

JALĀ'-UL-'UYŪN.

A Shi'ah history and biography of Muḥammad, 'Alī, Fāṭimah and the twelve Imāms by the celebrated Muḥammad Bāqir bin Muḥammad Taqī محمد باقر بن محمد تقی who completed this work in A.H. 1089 = A.D. 1678 and died in A.H. 1110 = A.D. 1698.

Beginning:—

ستایش بی مثل و انداز سراوار خداوند بی نیاز است \*

The work is divided into a Muqaddimah and twelve chapters.  
The Contents have been fully described in Rieu. i, p. 154.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

Scribe:—محمد رضا ابن ارشد علی خان مرحوم.

### No. 30.

fol. 345; lines 25; size  $12\frac{1}{2} \times 8$ ;  $10 \times 5\frac{1}{2}$ .

احسن السير

AHSAN-US-SIYAR.

A very rare copy of the history of the prophets, the Khalifs and the Imāms, composed in A.H. 1114 = A.D. 1702.

Beginning:—

عنوان صحیفه لطیف اخبار انبیاء عظام و فهرست مجموعه شرایف آثار  
اصغیاء کرام \*

The author, who calls himself on fol. 3<sup>b</sup> Muḥammad, surnamed Kāzīm, محمد المدعو بکاظم, seems to be identical with the author of the Farah Nāmah-i-Fāṭimī, mentioned in Rieu, p. 708, where he gives his name as Ḥādīq, and refers to the present work as one of his compositions. In the preface to the present work he highly eulogises the Amir Sipahdār Khān Bahādur, son of 'Ālamgir's\* foster-brother Khān-i-Jahān Bahādur.

The work is divided into a Muqaddimah and five Rukns, as follows:—

Muqaddimah.—Creation of the world; the genii (Bani Jān), fol. 4<sup>a</sup>.

Rukn I.—History of the prophets from Ādam to 'Isā, fol. 5<sup>b</sup>.

Rukn II.—History of Muḥammad from his birth to his flight, fol. 40<sup>b</sup>.

Rukn III.—From his flight to his death, fol. 94<sup>b</sup>.

Rukn IV.—The Khalifs, fol. 179<sup>b</sup>.

Rukn V.—The Imāms, fol. 254<sup>b</sup>.

Each section begins with a preface.

Written in a fair Nasta'liq with the headings in red.

\* Not dated, apparently 19th century.

## No. 31.

fol. 211; lines 25; size  $11 \times 7$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

## THE SAME.

Another copy of the *Aḥsan-us-Siyar* written in fair Nasta'liq within coloured ruled borders.

The lower halves of the first eight folios have been very clumsily replaced by blank sheets. Several patches of thick papers are also found at the beginning of the copy. The headings are written in red throughout.

Not dated, apparently 18th century.

## No. 32.

fol. 95; lines 23; size  $12\frac{1}{2} \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

## ترجمة الاسرار

## TARJUMAT-UL-ASRĀR.

A history of Muḥammad and the early Khalifs with an account of the Caliphate of Imām Ḥasan and Mu'āwiyah. It also contains the dates of birth and death and duration of life of the Khalifs, the twelve Imāms, the fourteen Ma'ṣūms and several other venerable persons, such as Ḥamzah, 'Abbās, the Aṣḥāb-i-Kahaf, etc., and a description of their places of interment. There is a special chapter treating of the religious duties and observances of Islamism, and of eschatology.

The name of the author is indistinctly written as بندہ کمتربین  
شیخ محمدان بن عباد اللہ الصمد کمال اللہ محمد پیر مدنی انار اللہ برہانہ

The author, who in some of his verses calls himself کمال اللہ, says that he wrote this work in A.H. 1185 = A.D. 1771.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والسلام على روح مقدس

و قال مطهر سبور انبيا \*

The work is divided into 25 sections called فصل, the contents of which are fully stated at the beginning.

Written in Indian Ta'liq.

Not dated, apparently 19th century.

## No. 33.

fol. 95 (pp. 189); lines 13-17; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

معاداة الكونين

SA'ĀDAT-UL-KAUNAYN.

A legendary account of the death of Ḥasan, Ḥusayn and the martyrs of Karbalā, by Mufti Ikram-ud-Din مفتي اكرام الدين the great grandson of the celebrated 'Abd-ul-Ḥaqq Dihlawi, composed A.H. 1220 — A.D. 1805, for which year the words ربيع الحنين form a chronogram.

Beginning:—

الحمد لله الذي شرف الحسن و الحسين على سائر الخلق

The full title of the work is معاداة الكونين في بيان فضائل الحسين. It is divided into a Muqaddimah, four chapters, subdivided into several sections, and a Khātimah. A full table of the contents is given at the beginning of the copy.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

## No. 34.

fol. 398; lines 19; size  $9\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

بهاج المباح

BAHJAT-UL-MABĀHIJ.

A rare, old and valuable copy of a history of Muḥammad, 'Alī, and their descendants, especially dealing with their miracles, by Abū Sa'īd (or Abul Faḍl Kamāl-ud-Dīn, on fol. 1<sup>a</sup>) Ḥasan bin Ḥusayn Shī'ī Sabzwārī ابو سعيد حسن بن حسين شيعي سبزوارى

Beginning:—

حمد يبعد و ثنأى يبعد أن خدائرا كه ابول معلق آسمان بر افرشته

The author and the work are mentioned among the sources of the Zinat-ul-Majālis composed in A.H. 1004 — A.D. 1595. See Rieu H, p. 758. See also Kashf-ul-Hujub, p. 89.

According to the preface the work is an abridgment of Qutb-ud-Dīn Muḥammad bin ul-Ḥusayn ul-Kidārī's مباح المبهج.

It is divided into forty-five chapters called *Faṣls*. A detailed index of the contents with reference to pages is given on the fly-leaf.

Written in good Nasta'liq within coloured-ruled borders with an illuminated frontispiece.

Scribe: — حافظ محمد باقر الشریف.

Not dated, apparently 16th century.

The seals (several in number) on the fly-leaf have been effaced by some mischievous hand.

### No. 35.

fol. 69; lines 11; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

ده مجلس

DAH MAJLIS.

A legendary account of the death of Muḥammad, Faṭimah, 'Alī, Hasan, and the martyrs of Karbalā.

According to Stewart, p. 23, and Ethé, Bodl. Lib. Cat. No. 136, it is an extract from the Raudat-ush-Shuhadā of Husayn Wā'iz Kāshifi (noticed above), or rather an abridgment of the original work. The present copy exactly agrees with the one mentioned in Rieu I, p. 155<sup>b</sup>.

Beginning:—

باز این چه شورش است که در اهل عالم است \*

Each of the ten "sittings" (مجلس) into which the work is divided, is followed by an elegy (in abstract form) of the celebrated Muḥtashim Kāshfi. They are severally devoted to the following persons:

1. Muḥammad, fol. 2<sup>a</sup>; 2. Faṭimah, fol. 10<sup>a</sup>; 3. 'Alī, fol. 17<sup>a</sup>; 4. Hasan, fol. 25<sup>a</sup>; 5. Muslim bin Aqil, fol. 34<sup>a</sup>; 6. The children of Muslim, fol. 40<sup>a</sup>; 7. Hurr bin Yazid, fol. 46<sup>a</sup>; 8. Qāsim, fol. 50<sup>a</sup>; 9. 'Abbās and 'Alī Akbar, fol. 55<sup>a</sup>; 10. Husayn and 'Alī Aṣḡar, fol. 59<sup>a</sup>. The Arabic prayer including the names of the twelve Imāms, mentioned in Rieu (*loc. cit.*), is wanting here.

Written in beautiful bold Nasta'liq within gold and coloured ruled borders on good thick paper. A beautiful copy.

Not dated, apparently 18th century.

### No. 36.

fol. 219; lines 17; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7\frac{1}{2} \times 3$ .

مجمع المنائب

MAJMA'-UL-MANĀQIB.

A history of the Prophet Muḥammad, 'Alī and the Imāms, by 'Alī bin Ja'far Isfahānī علی بن جعفر اصفهانی

Beginning:—

حمد و سپاس بیرون از دهم و قبیل مر مایک الملکی را سزا ست \*

The author composed this work in India at the age of fifty. He quotes several works as his sources, the best known of which is the *Ḥabib-us-Siyar* (composed, A.H. 930 = A.D. 1523).

The work is not divided into any definite chapters and sections.

The writing in many places is obliterated.

Written in Indian Ta'liq.

Not dated, apparently 18th century.

### No. 37.

fol. 307; lines 12; size 8×6; 5½×3½.

#### THE SAME.

Another copy of the same *Majma'-ul-Manāqib* written in ordinary Ta'liq.

Dated Calcutta, 16th of Jamādi II, A.H. 1274.

### No. 38.

fol. 199; lines 15; size 7×4; 5×2½.

مقامد الاولیا فی محاسن الانبیاء

#### MAQĀSID-UL-AULIYĀ FĪ MAḤĀSIN-UL-ANBIYĀ.

A rare and valuable history of the prophets with a short account of the early Khalifs, by Maḥmūd b. Aḥmad bīn Ḥasan Fāryābī محمود بن احمد بن حسن فارابی

Beginning:—

سپاس و ستایش مر خداوندی را که بقوت قوت نطقه را در اطراف  
لسان انسان ودیعت نهاد \*

The name of the author and the title of the work are mentioned in *Rien* III, p. 1030<sup>a</sup>.

The work is written in a learned style and is based on the *Qurān*, *Hadīṣ* and other trustworthy authorities.

Contents:—Creation, fol. 3<sup>a</sup>; Ādam, fol. 5<sup>a</sup>; Shīṣ, fol. 12<sup>a</sup>; Idrīs, fol. 12<sup>b</sup>; Nūḥ, fol. 14<sup>a</sup>; Hūd, fol. 19<sup>a</sup>; Šālīb, fol. 20<sup>b</sup>; Ibrāhīm, fol. 22<sup>b</sup>; Lūṭ, fol. 32<sup>a</sup>; Ya'qūb, fol. 34<sup>a</sup>; Yūsuf, fol. 35<sup>b</sup>; Ayyūb, fol. 59<sup>a</sup>; Shu'ayb, fol. 62<sup>a</sup>; Mūsā, fol. 63<sup>a</sup>; Khidr, fol. 93<sup>a</sup>; Yūsha', fol. 96<sup>b</sup>; Ilyās, fol. 97<sup>a</sup>; Alyasa', fol. 98<sup>b</sup>; Dilkāṣ, fol. 99<sup>b</sup>; Ishmāil,

fol. 101<sup>a</sup>; Dā'ūd, fol. 102<sup>a</sup>; Luqmān, fol. 108<sup>b</sup>; Sulaymān, fol. 109<sup>b</sup>; Dūl Qarnayn, fol. 122<sup>a</sup>; Yūnus, fol. 123<sup>b</sup>; Ashāb-ul-Kahf, fol. 128<sup>b</sup>; 'Uzayr, fol. 139<sup>b</sup>; Zakariyā, fol. 142<sup>a</sup>; Yahyā, fol. 145<sup>a</sup>; Maryam, the daughter of 'Imrān, fol. 146<sup>a</sup>; 'Isā, fol. 148<sup>b</sup>; Muḥammad, fol. 160<sup>b</sup>; Mī'rāj, fol. 169<sup>a</sup>; Hijrat, fol. 174<sup>b</sup>; Battle of Badr, fol. 177<sup>b</sup>; Death of Muḥammad (begins without any heading), fol. 191<sup>a</sup> (line 2); Abū Bakr, fol. 195<sup>a</sup>; 'Umar, fol. 195<sup>b</sup>; 'Uṣmān, fol. 196<sup>b</sup>; 'Alī, fol. 197<sup>b</sup>.

The MS. ends with a Khātimah (conclusion) bearing an enumeration of the names of the Khalifs of the Umayyade and 'Abbaside dynasties.

This valuable copy contains corrections and useful explanatory notes throughout. Some of the marginal notes have been cut off by the foolish binder. The notes and seals (which were indeed valuable) on the fly-leaves of the copy have been effaced by some mischievous hand.

Written in clear Nasta'liq within coloured ruled borders.

Not dated, apparently 18th century.

### No. 39.

fol. 235; lines 17; size 12 × 8½; 9 × 5.

#### تذکرة المصومین

#### TADKIRAT-UL-MA'ŠŪMĪN.

A rare copy of the history of Muḥammad, the twelve Imāms and the fourteen martyrs of Karbalā, by Muḥammad Nādir. محمد نادر.

Beginning:—

• حمد و ثنای فراروان و ستایش و نیایش بی پای مرآن قادر یگانه را

No particulars of the author and the date of composition of the work are given in the text, but among the numerous authorities quoted by the author as his sources we find a reference to the Takmil-ul-Imān of 'Abd-ul-Haqq Dihlawī (fol. 185<sup>b</sup>), who died in A.H. 1052 = A.D. 1642. This enables us to say that the work was composed in or after the eleventh century of the Hijrah.

The work is divided into fifteen chapters, most of which are subdivided into sections. The actual history is preceded by an account of the trials of some of the prophets, viz:—

Ādam, fol. 1<sup>b</sup>; Nūḥ, fol. 3<sup>b</sup>; Ibrāhīm Khalīl, fol. 5<sup>a</sup>; Ya'qūb and Yūsuf, fol. 7<sup>a</sup>; Yūnus, fol. 11<sup>a</sup>; Ayyūb, fol. 12<sup>b</sup>; Yahyā and Zakariyā, fol. 13<sup>b</sup>; Mūsā, fol. 15<sup>b</sup>.

Chapter 1. Muḥammad, fol. 22<sup>a</sup>; 2. Fā'imah, fol. 47<sup>a</sup>; 3. 'Alī,

fol. 54<sup>a</sup>; 4. Ḥasan, fol. 75<sup>a</sup>; 5. Husayn, fol. 84<sup>b</sup>; 6. Zayn-ul-'Abidin, fol. 199<sup>a</sup>; 7. Muḥammad Bāqir, fol. 192<sup>a</sup>; (here the name of Ja'far-i-Sādiq is wrongly substituted for Muḥammad Bāqir); 8. Ja'far-i-Sādiq, fol. 194<sup>b</sup>; 9. Mūsā al-Kāzim, fol. 200<sup>a</sup>; 10. 'Alī Ridā, fol. 209<sup>b</sup>; 11. Muḥammad Taqī, fol. 219<sup>b</sup>; 12. 'Alī Naqī, fol. 224<sup>b</sup>; 13. Ḥasan 'Askarī, fol. 226<sup>a</sup>; 14. Muḥammad Mahdī, fol. 229<sup>a</sup>; 15. Fourteen martyrs of Karbalā, fol. 235<sup>a</sup>.

The chapters with the subjects treated in each are enumerated in the preface, but chapter 10 is omitted by mistake.

The date of transcription given in the colophon is Tuesday, the 3rd of Ramaḍān. The year is omitted, apparently 19th century. Written in a fair Indian Ta'liq.

### No. 40.

fol. 207; lines 15; size  $8\frac{3}{4} \times 5\frac{3}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$

عطالع الانوار

MATĀLI-UL-ANWĀR.

A special history of Muḥammad, to which the author adds, at the end, a chapter on the early Caliphs, on the Caliphate of Ma'āwiyah and other Caliphs of the Umayyade line, and lastly on eschatology.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدول الا (على)

الظالمين \*

The name of the author as given in this copy is عفيف بن توبكاشاني while in Ethé, Bodl. Lib. Cat. No. 141, he is called عفيف بن توبكاشاني. The author quotes as his sources تمديد المعرفة - اخبار - قصص واقعي - ثعلبي - كشاف - مصابيح - مشرق etc.

The work is divided into 21 sections (Fasls) the contents of which are stated on fol. 3<sup>a</sup>-3<sup>b</sup>.

Written in ordinary Indian Ta'liq.

Dated 1st Rajab, A.H. 1238.

Scribe: سيد مظفر علي دهلوي من متعلقات خلع بردولي:—

The history is followed by a short treatise containing biographical notices of ancient philosophers comprising fol. 193<sup>b</sup>-207<sup>a</sup>. It begins after three blank folios:—

گفتار در بیان شمع از احوال حکماء عظام بر سبیل اجمال \*

Written in the same hand as above.

A note on the fly-leaf in the hand-writing of the donor says that this MS. was purchased for "one rupee and four annas only."

### No. 41.

fol. 267 ; lines 12 ; size  $9\frac{1}{2} \times 6$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

آتَشْكَدَه

#### ĀTASHKADAH.

A defective copy of a detailed legendary account of the martyrs of Karbalā in mixed prose and verse. The MS. is defective at both beginning and end. The name of the author can not be traced, but in the verses his poetical nom de plume جوهری occurs frequently. On fol. 9<sup>b</sup> we find that the author quotes the great Shī'ah divine Muḥammad Bāqir, who died in A.H. 1110 = A.D. 1698. It is divided into several chapters called آتَشْكَدَه or the "Fire House," each subdivided into several sections called شَعْلَه "Flame."

The MS. opens abruptly with the 10th Shu'lah of the fifth Ātashkadah:

• شَعْلَه دهم کیفیت شب عاشورا و رواج حضرت پروردگار منازل هریک •

and breaks off in the middle of the 10th Shu'lah of the Sixth Ātashkadah.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

### No. 42.

fol. 80 ; lines 15 ; size  $8 \times 6$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

جنگنامه حسینی

#### JANG NĀMAH-I-HUSAYNĪ.

A history of Husayn, preceded by a short notice on the life of Hasan, by an anonymous author. The MS. begins thus without any preface or introduction:—

قصه شاه زاده امیر المومنین حسن و حسین - چنان آورده اند که در  
عرب مروی بود که او را بعد المنان می گفتند •

Written in ordinary Nim-Shikastah.

Dated Bardawān, 1252 Bengali

Scribe: — امجد علی.

## No. 43.

fol. 21: lines 19; size  $11\frac{1}{2} \times 7$ ;  $9 \times 5$ .

نور الایمان

NŪR-UL-ĪMĀN.

A treatise dealing with the genealogy, miracles, merits, qualities, prerogatives, distinctions, and other particulars of Muḥammad and his companions, derived from several reliable works, such as روضة الصفا - كتاب الشفا - جامع الأصول - شمایل ترمذی etc., by the celebrated 'Abd-ur-Raḥīm bin 'Abd-ul-Karīm Safīpūrī of the 19th century.

Beginning:—

الحمد لله رب العالمين و الصلوة ..... اما بعد پوشيده نمائند  
که حضرت شيخ الاسلام \*

Written in Nim-Shikastah.

Not dated, 19th century.

## (4) History of the Gaznawis.

## No. 44.

fol. 444: lines 17; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

تاریخ مسعودی

TĀRĪKH-I-MAS'ŪDĪ.

A very splendid copy of the well-known history of the reign of Sultān Mas'ūd bin Sultān Maḥmūd bin Subuktigīn, from A.H. 421 to A.H. 432 = A.D. 1030-1040, by Abul Faḍl Muḥammad bin Husayn-ul-Bayhaqī حسین البیهقی who died in A.H. 470 = A.D. 1077.

Begins:—

زندگانی خداوند عالم سلطان اعظم ولی نعم دوازاد الن \*

The work also known as تاریخ بیهقی has been printed in the Bibliotheca Indica, Calcutta, 1862

Written in beautiful Nasta'liq, within gold-ruled borders, with a finely illuminated frontispiece and a double-page 'Unwān. There are several gaps in the text. Dated, A.H. 1040.

Scribe: پیر محمد ابن شیخ جلال قزوینی قریشی الصدیقی

## (5) History of the Mughals.

## No. 45.

fol. 178 ; lines 13 ; size  $8\frac{1}{2} \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

هفت رساله تقویم البلدان

## HAFT RISÂLAH-I-TAQWÎM-UL-BULDÂN.

A collection of seven treatises containing short accounts of events chiefly relating to the history of the Mughals, being extracts, most probably from Muḥammad Ṣâdiq's Ṣubḥ-i Ṣâdiq, for which see Ethé, Bodl. Lib. Cat. No. 102.

These treatises correspond with those mentioned in Ethé, Bodl. Lib. Cat. Nos. 106-13.

(1) Foll. 1<sup>b</sup>-14<sup>b</sup>. مجمل تواریخ خواقین ماوراء النهر

A short list of events in the history of Transoxania recorded in chronological order from A. H. 380-1019 = A. D. 990-1610.

Beginning as in Ethé, loc. cit. :—

در سنه ثمانین و ثلثمائیه بغرا خان که اول ملوک آل خاقان است \*

It is remarkable that the colophon of this treatise closely agrees with that of the Bodl. Copy No. 106 except for one or two slight differences. The date of transcription given here is the 3rd (instead of 10th as in the Bodl. Copy) of Ramadân, while the year, as in the Bodl. Copy, is not given.

(2) Foll. 15<sup>a</sup>-30<sup>b</sup>. An account of the origin of the Mughal races followed by a short history of Chingiz Khân, Timûr and their descendants, agreeing with the Bodl. Copy No. 108.

Begins :—

الحمد لله رب العالمین ..... این مختصریست در بیان احوال  
اولاد یکتا بن توح \*

(3) Foll. 31<sup>a</sup>-97<sup>b</sup> : رساله در بیان احوال و اسامی خانانی که بعد از  
چنگیز خان در الغ بورت سلطنت نموده اند \*

A short history of the events of the reign of Timûr with an account of those of his children and grandchildren whom Timûr survived.

Begins :—

الحمد لله رب العالمین ..... بدانکه این رساله ایست مشتمل بر احوال  
خروج صاحبقرانی گیتی ستان امیر تیمور گورکان و وقایع زمانی صاحبقرانیش  
تا روز وفات او و تعداد اولاد و اخفادش که در زمانی حیاتش موجود بودند \*

This portion is dated Monday, the 12th of Shāwvāl, A.H. 1198.

(4) Foll. 98<sup>b</sup>-157<sup>a</sup>. تذکرۃ الامراء. A collection of biographies of the Amirs of the reigns of Bābur (fol. 98<sup>b</sup>) and Humāyūn (fol. 106<sup>b</sup>). See Bodl. Lib. No. 110.

Beginning :—

الحمد لله رب العالمين ..... این مختصریست در مجمل احوال  
امرای هندوستان \*

This portion is dated the 8th of Dūlqa'd, A.H. 1198.

(5) Foll. 157<sup>b</sup>-164<sup>a</sup>. Farman of Shāh Tahmāsp to Muhammad Khān Sharaf-ud-Dīn Uglī Taklū Beglarbeg of Khurāsān, directing him to give the emperor Humāyūn a hearty reception and to treat him hospitably.

Begins :—

این نقل فرمان شاه جمعه شاه طهماسب این شاه اسمعیل صفوی  
در باب لوازم استقبال \*

(6) Foll. 165<sup>a</sup>-178<sup>a</sup>. A short history of the events connected with Humāyūn's stay in Persia; his reception, and the hospitality he received from Muhammad Khān; his interview with the Shāh of Persia, etc. See Bodl. Lib. No. 112 (24). A list of the Amirs who accompanied Humāyūn out of Persia is given on fol. 170<sup>b</sup> and of the followers who stayed with him during his exile in Persia, on fol. 173<sup>b</sup>.

Begins :—

عزیزت همایون حضرت جنت آشیدلی نصیر الدین محمد هدایت  
بادشاه غازی بصوب عراق \*

The colophon, in which the title of the work is given as کذب هفت رساله تقویم الیادان, is dated the 10th of Dūlqa'd A.H. 1197.

Scribe :—محمد افضل

The seventh treatise, except for a few of the concluding lines, is wanting.

The MS. is in a damaged condition. It is wormed through-out, and in most places pasted with patches of thick papers.

Written in fair Nasta'liq.

## (6) History of Timūr.

## No. 46.

fol. 407; lines 23; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 4$ .

ظفر نامه

## ZAFAR NĀMAH.

The well-known history of Timūr from his birth to his death (A.H. 736-807 = A.D. 1336-1405), written by Sharaf-ud-Din 'Alī Yazdī شرف الدین علی یزدی (d. A.H. 858 = A.D. 1454), who completed it, according to Habīb-us-Siyar (Vol. III, Juz 3, p. 148), in A.H. 828 = A.D. 1424.

Beginning:—

حمداً کثیراً مبارکاً لمن یوتی الملک من یشاء •

The work has been published in the Bibliotheca Indica.

Written in a careless Nasta'liq with the headings in red. The first and the last folios are damaged. Several folios at the beginning have been supplied in a later hand.

Not dated, apparently 18th century. A seal dated ۱۱۴۰ and bearing the inscription صلاح الدین خان فدوی محمد شاه بادشاه غازی is found on the last folio.

## No. 47.

fol. 178; lines 13-14; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

تُرک تیموری

## TUZUK-I-TĪMŪRĪ.

The autobiographical memoirs of Timūr, translated, it is alleged, from a Turkī original, by Abū Ṭālib-ul-Husaynī ابوطالب الحسینی who presented them to the emperor Shāh Jahān probably a short time before A.H. 1047 = A.D. 1637.

Beginning:—

وافعات السلطان بن السلطان و الخاقان بن الخاقان •

The arrangement of the contents in this copy exactly corresponds with that of the copy noticed in Ethé, Ind. Office Lib. No. 196. The memoirs here are brought down to A.H. 776 (fol. 177a) with which ends this copy.

The memoirs are preceded by the *Dastūr-ul-'Amal* of *Timūr*, which he sent to his ruling sons and nobles.

Written on various coloured papers in two different hands; foll. 1-139<sup>b</sup>; in a careless *Nasta'liq* and the remaining portion in a fair *Nasta'liq*. The *Dastūr-ul-'Amal*, comprising three folios, is written in a clear *Nasta'liq*.

The MS. is wormed and damaged.

Not dated, apparently 18th century.

## (7) History of *Nādir Shāh*.

### No. 48.

foll. 404; lines 13; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

تاریخ جهانکشی

TĀRĪKH-I-JAHĀNKUSHĀI.

The well-known history of *Nādir Shāh* from his rise to his death, A.H. 1160 = A.D. 1747, composed by *Mirzā Muḥammad Mahdī Khān Astarābādi bin Muḥammad Naṣir* مرزا محمد مهدی خان استرآبادی بن محمد نصیر A.H. 1171 = A.D. 1757. It is also known simply as تاریخ نادری.

Beginning:—

بر دانایی رموز آگاهی و دقیقه یابان حکمتهای الهی •

Several editions of the work have appeared at *Teheran* (A.H. 1260), *Tabriz* and *Bombay*; published for the *Asiatic Society of Bengal Calcutta*, 1845.

Written in ordinary Indian *Nasta'liq* with rubrics within coloured ruled borders with an illuminated frontispiece and double-paged 'Unwān. Not dated, apparently 19th century. A note on the fly-leaf at the beginning in the hand-writing of the donor of this library says that he purchased this copy for Rs. 80. There is a lacuna after fol. 201.

### No. 49.

foll. 216; lines 14-15; size  $9 \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

THE SAME.

Another copy of the *Tārīkh-i-Jahān Kushāi*, written in *Nim-Shikastah* within coloured ruled borders. The headings are written in red throughout.

Patches of thick paper render the text illegible in several places.

Fol. 213<sup>a</sup>; written in a different hand (Shikastah), is dated 15th or 16th of Muharram, A.H. 1167.

## No. 50.

fol. 112: lines 17; size  $10\frac{1}{2} \times 6$ ;  $8 \times 4\frac{1}{2}$ .

بیان واقع

BAYÂN-I-WÂQI'.

A history of Nâdir Shâh from his invasion of India down to his death in A.H. 1160 = A.D. 1747, and of the events that took place during the reigns of Muhammad Shâh and Ahmad Shâh, together with a narrative of the author's travels to Persia and Arabia, by Khwâjah 'Abd-ul-Karîm bin Khwâjah 'Aqîbat Mahmûd bin Khwâjah Bulâq bin Khwâjah Muhammad Ridâ. خواجہ عبدالکریم

بن خواجہ عاقبت محمود بن خواجہ بولاق بن خواجہ محمد رضا \*

The author, originally belonging to Kashmîr, came to Dihli and attached himself to Hakim 'Alawi Khân with whom he accompanied Nâdir Shâh from Dihli to Qazwin, A.H. 1154 = A.D. 1741, from where he set out for Mecca and finally returned to Dihli, A.H. 1156 = A.D. 1743.

Begins: — الہی متغزل آرا کن بذکر خود بیانم را.

According to the preface the work is divided into five chapters and a Khâtimah each subdivided into several sections.

I. Rise of Nâdir Shâh and his march to India, fol. 3<sup>b</sup>.

II. Nâdir's return from India and his march to Tûrân, Khwârazm, etc., fol. 24<sup>a</sup>.

III. Events that took place during the time of the author's travels from Qazwin through Persia and Arabia and back to Hugli, fol. 61<sup>b</sup>.

IV. Events that took place from the time of the author's return to the death of Muhammad Shâh, fol. 84<sup>a</sup>.

V. Events of the reign of Ahmad Shâh, fol. 103<sup>a</sup>. Space for the heading is left blank here.

The account in this copy is brought down to A.H. 1166. The Khâtimah is wanting.

A condensed translation, wanting the first chapter and the later additions of the author, was published by F. Gladwin, under the title of "Memoirs of Khojeh Abdul Kurreem," Calcutta, 1788. A fuller translation, made by Lieut. H. G. Pitchard for Sir H. M. Elliot, is preserved in MS. Brit. Mus. Add. 30,782.

The MS. is wormed throughout and the margins are badly damaged.

Written in ordinary Nasta'liq within coloured ruled borders.

Not dated, apparently 19th century.

## (8) History of Persia.

### No. 51.

fol. 210; lines 19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

مفاتیح العجم

MAFÂTÎH-UL-'AJAM.

A rare copy of the history of the ancient Persian dynasties and their kings, written by the order of the celebrated wazir Mir 'Alî Shîr (d. A.H. 906 = A.D. 1507), by Abul Hasan Tabari ابو الحسن طبري. The first three folios, supplied in a later hand, are hopelessly damaged.

Beginning:—

(بعد از حمد) خالق جزو کل و نعمت افضل البشر و خاتم الرسل  
بر دل و دیده ..... و بینش مخفی و محتجب میاد •

The author divides the work into four *Tabaqât*, devoted to the four ancient dynasties of Persia, viz. the *Pishdâdians* (fol. 2<sup>b</sup>); the *Kayânians*, the *Ashkânians* (the accounts of these two dynasties are intermixed); and the *Sāsānians* (fol. 198<sup>a</sup>). The MS. breaks off in the middle of the account of *الاکتاف* شاپور ذوی  
شاپور جواب داد که قوم تو بولایت من آمده اند و خرابی  
..... بسیار از ایشان.

Written in good Nasta'liq with rubrics.

Not dated, apparently 17th century.

### No. 52.

fol. 470; lines 27; size  $13\frac{1}{2} \times 6\frac{1}{2}$ ;  $9\frac{1}{2} \times 4$ .

تاریخ عالم آرای عباسی

TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A complete and very valuable copy of the famous history of the life and reign of Shâh 'Abbâs Safawî and his predecessors, by Iskandar Munshî اسکندر منشی who originally completed the

work in A.H. 1025 = A.D. 1616, but afterwards continued it to A.H. 1038 = A.D. 1629.

Beginning :—

چون نشر محمد کبری الہی کہ بیرون از دایرہ عقول الخ \*

The author originally divided his work into a Muqaddimah on the forefathers and predecessors of Shâh 'Abbâs, and two Şahifahs, the *first* containing the life of 'Abbâs from his birth to his accession (A.H. 978-996 = A.D. 1571-1588), the *second*, the first thirty years of his reign (A.H. 996-1025 = A.D. 1588-1616). He subsequently added a continuation, called Maqсад-i-Şânî, devoted to the history of the last thirteen years of 'Abbâs's reign (A.H. 1025-1038 = A.D. 1616-1629).

Contents :—Preface, fol. 1<sup>b</sup>. After fol. 2<sup>b</sup>, three folios, containing the concluding portion of the preface, and the earlier portion of the Muqaddimah (devoted to the genealogy of Shâh 'Abbâs), are missing. History of Shâh Ismâ'il, fol. 10<sup>b</sup>; Shâh Tahmâsp, fol. 18<sup>b</sup>.

Şahifah I. History of Shâh 'Abbâs from his birth to his accession, fol. 33<sup>a</sup>.

Şahifah II. History of 'Abbâs from his accession to A.H. 1025 = A.D. 1616, or the history of the first thirty years of his reign, fol. 147<sup>b</sup>.

Maqсад-i-Şânî. History of the last thirteen years (A.H. 1025-1038 = A.D. 1616-1629) of 'Abbâs's reign, fol. 386<sup>b</sup>.

This beautiful copy is written in a fine clear Nasta'liq within gold-ruled borders with two illuminated head-pieces. The headings are written in red throughout. At the end of the copy is found the following note dated A.H. 1096.

حسب الفرمودہ سیادت و نجابت پناہ صدر جهان الحسینی

الموسوی الشہرستانلی المصطفائی سلمہ اللہ و اہلہ سنہ ۱۰۹۶ •

The note is followed by a seal of Muẓaffar Husayn with the inscription :

بر اعدای دین شد مظفر حسین

A note on the fly-leaf at the beginning records the price of the MS. as Rs. 140.

### No. 53.

fol. 64; lines 23; size  $13\frac{1}{2} \times 9\frac{1}{2}$ ;  $10\frac{1}{2} \times 1$ .

#### THE SAME.

A very defective copy of the 'Âlam Ârâ containing only the first portion of the Muqaddimah and the latter part of the

first *Ṣaḥifah*. After fol. 7<sup>b</sup> there is a lacuna of 90 folios, corresponding to foll. 7 to 97 of the preceding copy.

Beginning as usual :—

چون نشر محمد کبریاى الهى الم \*

Written in ordinary *Ta'liq* within gold and coloured-ruled borders with an illuminated head-piece.

A note on the fly-leaf at the beginning says that the transcription of this copy was finished in Kashmīr in the 10th year of the reign of عالمگیر ثانی, most probably meaning 'Ālamgīr (A. H. 1069-1119), the son of the *Ṣāhibqirān-i-Sāni* (*Shāh Jahān*). For another copy, dated Kashmīr, A. H. 1074, written by the scribe of this copy, see No. 56.

### No. 54.

foll. 380 ; lines 23 ; size  $13\frac{1}{2} \times 9\frac{1}{2}$  ;  $10\frac{1}{2} \times 6\frac{1}{2}$ .

THE SAME.

The second *Ṣaḥifah* of the 'Ālam Arā containing the history of the first thirty years of *Shāh 'Abbās's* reign.

Beginning :—

صحیفہ دوم از تلخیص عالم آرای عبدلی عفران صحیفہ سلطنت  
و عالم آرائی \*

Written in ordinary *Ta'liq* by the scribe of the preceding copy within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

### No. 55.

foll. 194 ; lines 18 ; size  $12\frac{1}{2} \times 7\frac{1}{2}$  ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

THE SAME.

The *Maqad-i-Sāni* of the 'Ālam Arā containing the history of the last thirteen years of 'Abbās's reign.

Beginning :—

بعد از حمد و سپاس خالق آسمان و زمین و ستایش و نیایش  
جهان آفرین \*

Written in a careless Ta'liq. The original folios have been mounted on new margins.

The MS. is wormed throughout.

Not dated, apparently 18th century.

### No. 56.

fol. 97; lines 23; size  $13\frac{1}{2} \times 9\frac{1}{2}$ ;  $10\frac{1}{2} \times 6\frac{1}{2}$ .

#### THE SAME.

Another copy of the same Maqṣad. Written in ordinary Ta'liq by the scribe of the copy No. 53 within gold and coloured ruled borders with an illuminated head-piece.

A note at the end says that the transcription of the copy was finished in Kashmir, in Jumadā II, A.H. 1074.

### No. 57.

fol. 135; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

تاریخ طاهر وحید

#### TĀRIKH-I-TĀHIR WAḤĪD.

A defective copy of the history of Shāh 'Abbās II of Persia (A.H. 1052-1077 = A.D. 1642-1686), from his birth to the fifteenth or sixteenth year of his reign, by the well-known poet and historiographer Mirzā Muḥammad Tāhir Waḥīd bin Mirzā Ḥusayn Khān Qazwīnī مرزا محمد طاهر وحید بن مرزا حسین خان قزوینی d., according to Ethé, Ind. Office Lib. No. 555, A.H. 1110 = A.D. 1698.

Beginning:—

نیایش خالق را سراست که زین معصیت سگال را الخ \*

The question of the real extent of this history is still open to discussion. In a copy mentioned by Dr. Dorn, St. Petersburg Catal., p. 292, the account is brought down to A.H. 1074. Ethé, Bodl. No. 301, concludes with A.H. 1064. In Rieu, British Museum Add. 11,632, the account is brought down to A.H. 1066. The present copy is a defective one, and most of the headings towards the end are omitted.


The author does not give any distinct title to the work, and it is known as تاریخ جتید و عباس فامه و تاریخ شاه عباس ثانی. The present copy is endorsed as اساس الاقتباس فی احوال شاه عباس.

This copy breaks off with the following words:—

که اصول و فتوح آن تیماری از سنگهای تراشیده صورت انجام یافته بود  
بی آنکه شکستی بزرگ .....

Written in a clear Indian Ta'liq.

Not dated, apparently 18th century.

Two seals, one of جلال الدوله dated A.H. 1204, and another of زین العابدین dated A.H. 1208, are found on the fly-leaf at the beginning. 

The last folio is wormed in many places.

### (g) History of Herat.

No. 58.

fol. 275; lines 25; size  $12\frac{1}{2} \times 9$ ;  $9\frac{1}{2} \times 6\frac{1}{2}$ .

تاریخ هرات

TÂRÎKH-I-HARÂT.

This unique and exceedingly valuable work, of which no other copy seems to be extant, is no doubt the most valuable possession of this library. It gives, on an elaborate scale, an accurate account of the city of Herat and the Malik kings of the Kurt race who ruled there, and treats of all the important events of historical interest which took place there between the years A.H. 618-721 = A.D. 1221-1321. Mu'in Asfizârî, the author of the Raudât-ul-Janât (a popular history of Herat, composed A.H. 897 = A.D. 1491), who quotes this work as one of his sources, not only freely borrows from it, but bases his entire account of the aforesaid period exclusively on it. For full particulars of the work see my "Notes on a unique history of Herat, discovered in the Bûhâr collection of MSS. in the Imperial Library," published in the Journal of the Asiatic Society of Bengal (New Series), Vol. XII, No. 4 (1916).

Beginning:—

حمد بیداد و سپاس بیقیاس مر حضرت جلال خداوندی را الهی •

The author who calls himself in the preface Sayf ibn Muḥammad bin Ya'qûb-ul-Harawî سیف ابن محمد بن یعقوب الهروی but later on simply Sayfi, says that after composing the ethical work Majmû'ah-i-Giyâs, which he dedicated to his patron Malik Giyâs-ud-Dîn Kurt, the fourth king of Herat of the Kurt race, who

reigned from A.H. 708-729 — A.D. 1308-1328, he was ordered by the said king to write a history of the events which took place in Herat after Chingiz Khān's death (A.H. 624 — A.D. 1226) down to his own time. Hence the composition.

This part of the work comprises 136 dīkrs or chapters, fully enumerated in the beginning, foll. 3<sup>b</sup>-9<sup>a</sup>; but from the preface we learn that the author divided the entire work into 400 dīkrs. We are further given to understand in the concluding lines that the present volume is the first daftar and that, if chance favours, he (the author) would write the second. It seems quite probable that the author did not live to fulfil his promise.

Of the 136 chapters comprised in this volume, the first (fol. 9<sup>a</sup>) is devoted to the account of the foundation of Herat and the second (fol. 16<sup>a</sup>) to the pre-eminence of Herat, based on those traditions of the prophet which refer to this city. The history itself opens with the third chapter (fol. 17<sup>b</sup>) relating to the expedition sent by Chingiz Khān under Tāli Khān against Khurāsān in A.H. 618 — A.D. 1221 and the general massacre of the inhabitants. In Chapters IV-XI (foll. 19<sup>a</sup>-33<sup>a</sup>) the author gives a vivid account of the sanguinary expeditions of the Mongols against Merv, Nishāpūr and Herat and the ravages wrought by them. In concluding the eleventh chapter the author observes that after the destruction of Herat as there were only 16 survivors whom he enumerates by name (fol. 29<sup>b</sup>) and as the city remained in a desolated condition for 16 years, viz. A.H. 619-634 — A.D. 1222-1236, and no king or governor came forward to rebuild it, he has given a summary account of these years (under Chapters IV-XI). He has, however, dealt elaborately with the history of the remaining period, narrating the events year by year. Chapters XII-XX (foll. 33<sup>b</sup>-48<sup>a</sup>) treat of the history of the rulers and governors who ruled in Herat from A.H. 634-642 — A.D. 1236-1244, before the Maliks of Herat of the Kurt race of Ghor.

The remaining chapters are devoted to the history of the first four kings of Herat of the Kurt race covering the period A.H. 643-721 — A.D. 1245-1321. The history ends with an account of the expedition sent against شاه by Malik Giyās-ud-Dīn's son Malik Shams-ud-Dīn in A.H. 721, the year in which the former went on a pilgrimage to Mecca leaving Malik Shams-ud-Dīn in charge of the government.

A note on fol. 1<sup>a</sup> in the handwriting of Muḥammad Tāhīr Ashnā, entitled 'Ināyat Khān, the learned historian and librarian of Emperor Shāh Jahān, adds further interest and value to the copy. In this note 'Ināyat Khān says that this copy of the history of the Maliks of Herat, belonging to his deceased father (Zafar Khān, the governor of Kashmir), reached Kashmir from Lahore at the end of Ramaḍān, A.H. 1074. The note runs thus:—

هو  
تأليف ملكان حرارة بليست اموال والد مرحوم سلج رمضان البديوك  
سنة ۱۰۷۴ از اهور بكشعير رسيد و داخل تاريخخانه كرديد حرارة عفايت خان  
ظفر خان عفي عنهما \*  
قيمت بفتح مهر

In another place on the same page the price of the MS. is written thus:—

قيمت عـ مهر

The same folio contains an illuminated but faded star and several seals, of which only one, bearing the inscription *عليقليشاه* مرشد عالمگير بادشاه غازي, is legible.

Written in a beautiful, bold and clear Naskh on good thick paper with the headings in red throughout the copy.

The MS. is not dated, but the nature of the handwriting and the general appearance of the copy tend to suggest that it was transcribed during the lifetime of the author or immediately after his death.

The MS. is worm-eaten, mutilated and loosened from the original binding, but fortunately no folio seems to be missing.

## (10) History of Europe.

No. 59.

fol. 274; lines 17; size 10×6; 7½×4.

تنقيح الاخبار

TANQÎH-UL-AKHBÂR.

The full title of the work, as given in the preface, is *تنقيح الاخبار* في آثار الادوار. The present volume, which is the seventh, and which seems to be a portion of a general history of the world, deals with the history of Europe from the earliest times down to the 19th century. The last date found here is A.D. 1796.

Beginning:—

هزلوان سپس ايود توانا را ست كه انسلن ضعيف البندين \*

In a short preface the author, whose name is not mentioned anywhere, says that after finishing the history of Africa and Egypt he wrote the seventh volume of the *آثار الادوار* تنقيح con-

taining the history of *فرنگ* and *روم* (Europe). It begins with the history of Greece and ends with that of Russia. A work on general history, bearing the title *تذوین الاخبار* and composed, A.H. 1125 = A.D. 1713, is noticed in Ethé, Ind. Office Lib Nos. 127-128.

Written in ordinary Ta'liq within coloured-ruled borders.

Not dated, apparently 19th century.

The words *بخط مصنف*, on the fly-leaf at the beginning, suggest that the MS. is an autograph copy of the author.

A seal at the beginning (not legible) is dated A.H. 1255.

## (II) Indian Histories.

### (a) *General History of India.*

#### No. 60.

fol. 579; lines 19; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $10\frac{1}{2} \times 5\frac{1}{2}$ .

*طبقات اکبری*

TABAQÂT-I-AKBARÎ.

A general history of India from the time of Subuktigin, A.H. 367 = A.D. 977, to the end of the 38th year of Akbar's reign, A.H. 1002 = A.D. 1593, composed by Nizâm-ud-Din Ahmad bin Muḥammad Muqim of Herat *نظام الدین احمد بن محمد مقیم هروی* who died A.H. 1003 = A.D. 1594.

Beginning:—

سپہاں رفعت اسس بادشاہ حقیقی را سزد کہ حل و عقد نظم عالم و ضبط  
و ربط بنی آدم الت \*

The work is divided into a Muqaddimah, nine Tabaqât, and a Khâtimah.

Contents:—

Muqaddimah.—History of the Ġaznawis, fol. 3<sup>a</sup>.

Tabaqah I.—Sultâns of Dihli from Mu'izz-ud-Din Ġarî to Akbar, fol. 18<sup>b</sup>.

Tabaqah II.—Kings of the Deccan, fol. 394<sup>a</sup>.

Tabaqah III.—Kings of Gujarât, fol. 433<sup>a</sup>.

The fourth Tabaqah dealing with the history of the kings of Mâlwah is placed after the fifth Tabaqah, on fol. 483<sup>a</sup>.

Tabaqah V.—Kings of Bengal, fol. 473<sup>a</sup>.

The sixth Tabaqah, dealing with the history of the Sharqi kings of Jaunpūr, is wanting.

Tabaqah VII.—Rulers of Kashmīr, fol. 520<sup>a</sup>.

Tabaqah VIII.—Rulers of Sind, fol. 560<sup>a</sup>.

Tabaqah IX.—Rulers of Multān, fol. 566<sup>b</sup>.

The Khâtimah, dealing with a short geographical sketch of the Indian Empire, is wanting.

The work is being edited and translated in the Bibliotheca Indica Series.

The MS. is written in a clear bold Nasta'liq, within gold and coloured ruled borders. Fol. 2<sup>a</sup> is profusely illuminated.

The following folios, written in ordinary Ta'liq, have been supplied in a later hand: 1, 9-16, 21-22, 30-31, 34, 99, 97, 104, 115, (upper part of) 136, (lower corner of) 144, 153-154, 157-158, 208-227, 231-232, 239-240, 244, 251-252, 259-268, 271, 277-286, (lower part of) 302, (upper corners of) 319-326, 336, 341, 344-347, 391-394, 405, 408, 412, 417-420, 429-436, 445, 449-466, 468, 495-498, 530, 549-560, 565, 568, 572, 577-579.

Dated 15th Dūlqa'ad, the 23rd year of Shāh 'Ālam's reign.

### (b) *Sultāns of Dihlī.*

#### No. 61.

fol. 181; lines 27; size 9½ × 5½; 6½ × 3½.

### تاریخ فیروز شاہی

#### TĀRĪKH-I-FĪRŪZSHĀHĪ.

A very good copy of Diyā-i-Baranī's *فیروز شاہی* well-known history of the kings of Dihlī from the accession of Giyās-ud-Dīn Balban, A.H. 664 = A.D. 1266 to the sixth year of Firūz Shāh's reign, A.H. 758 = A.D. 1357. Edited in the Bibl. Ind. Calcutta, 1860-1862.

An old copy of the work exists in the Government collection in the custody of the Asiatic Society of Bengal.

The work begins as usual after four lines in which the title of the book and the names of the kings dealt in the work are given:—

تاریخ فیروز شاہی از تالیف فیروز شاہی - درین تاریخ اخبار هشت  
بادشاہی کہ در تختگاه دہلی جہانداری کرده اند ..... سلطان نیاٹ الدین

بلبن ..... سلطان العصر و الزمان ابو المنظر فیروز شاه ..... حمد و ثناء  
مر خدایرا که اخبار و آثار الیاد •

Contents:—

Sultân Ġiyâs-ud-Din Balban, fol. 4<sup>a</sup>; Sultân Mui'zz-ud-Din Kayqubâd, fol. 37<sup>b</sup>; Sultân Jalâl-ud-Din Firûz Khiljî, fol. 53<sup>a</sup>; Sultân 'Alâ ud-Din Khiljî, fol. 58<sup>b</sup>; Sultân Qutb-ud-Din, fol. 118<sup>a</sup>; Sultân Ġiyâs-ud-Din Tuġluq Shâh, fol. 132<sup>a</sup>; Sultân Muḥammad bin Tuġluq, fol. 139<sup>b</sup>; Firûz Shâh, fol. 159<sup>a</sup>.

The account of each king, except the first, the second and the last, is preceded by a detailed index.

There is a lacuna after fol. 4<sup>b</sup>.

This beautiful copy is written in a fine Nasta'liq within gold-ruled and coloured borders with the headings written in red.

Not dated, apparently 16th century.

## No. 62.

fol. 198; lines 13; size  $11\frac{1}{2} \times 7$ ;  $8\frac{1}{2} \times 5$ .

تاریخ سلاطین افانده

### TĀRĪKH-I-SALĀTĪN-I-AFĀĠANAH.

A history of the Lodi and Sūr dynasties composed, as stated in the preface, at the request of Dā'ūd Shâh, (A.H. 980-984 = A.D. 1572-1576), the youngest son of Sulaymân Khân Qarrâni, king of Bihâr and Bengal (A.H. 971-980 = A.D. 1563-1572), by Ahmad Yâdgâr.

Beginning:—

• شکرو سپاس واجب الوجودی را سرا ست که جلال صفات جمالش

A copy of the work is preserved in the Asiatic Society of Bengal.

The work comprises the following reigns:—

Bahlûl Lodi, fol. 3<sup>a</sup>; Sikandar Lodi, fol. 23<sup>a</sup>; Ibrâhîm Lodi, fol. 46<sup>a</sup>; Shîr Shâh, fol. 106<sup>b</sup>; Islâm Shâh, fol. 139<sup>b</sup>; Muḥammad Shâh 'Adil, fol. 159<sup>b</sup>.

It concludes with an account of the defeat, capture and execution of Himû in A.H. 964.

Written in Nim-shikastah.

Not dated, a modern copy, apparently copied in the 19th century.

Scribe:—عبد الرحمن.

*(c) History of the Timurides in India.***No. 63.**

fol. 174; lines 21; size  $14\frac{1}{2} \times 9\frac{1}{2}$ ;  $10 \times 6$ .

اکبر نامہ

**AKBAR NĀMAH.**

The first part of the first book of Abul Faḍl's *ابو الفضل* (d. A.H. 1011 = A.D. 1602) famous Akbar Nāmāh, or the history of Akbar. The entire work, completed A.H. 1004 = A.D. 1596 and continued till A.H. 1010 = A.D. 1601, is divided into three volumes. The first, divided into two parts, contains the history of Akbar's ancestors and of his own reign to the end of the seventeenth year; the second, from the beginning of the eighteenth year to the end of the forty-sixth year. For the third volume see No. 65 below.

The present MS., which is the first part of the first book, comprises the history of Akbar's ancestors to the death of Humāyūn, A.H. 963 = A.D. 1556.

It begins thus:—

• اللہ اکبر این چہ درخت نیست زرف النہ

The text has been edited in the Bibl. Ind. Lithographed at Lucknow, A.H. 1284.

Written in a clear Nasta'liq with a profusely illuminated head-piece and a double-page 'Unwān.

Spaces for headings are left blank on fol. 157<sup>a</sup> and 173<sup>a</sup>.

Not dated, apparently 17th century.

**No. 64.**

fol. 193; lines and size same as above.

**THE SAME.**

The second part of the first book of the Akbar Nāmāh, containing the history of Akbar's reign from his accession to the end of the 17th year of his reign.

Beginning:—

• سلطہ انتظام کرکادہ آنرینش النہ

The Khâtīmāh of the first book begins on fol. 187<sup>b</sup>.

The MS. is defective towards the end and breaks off with the words تا بدیگران چہ رسد.

Written in the same hand by the scribe of the preceding copy within gold and coloured ruled borders with a profusely illuminated head-piece and a double-page 'Unwân.

### No. 65.

fol. 298; lines 23; size  $19\frac{1}{2} \times 11\frac{1}{2}$ ;  $14 \times 8\frac{1}{2}$ .

آئین اکبری

Ā'IN-I-AKBARĪ.

The third book of the Akbar Nāmah containing a detailed statistical account of India and the Institutes of Akbar, by the same Abul Faḍl. The work has been edited in the Bibl. Ind. (Calcutta, 1877) by H. Blochmann whose excellent translation of the work was published in the same series in 1873. An abridged paraphrase of the work was published by Francis Gladwin in three vols., Cal. 1783-1786; reprinted in two vols., London, 1800.

Beginning:—

امی همه در پرده نهال راز تو \*

This interesting copy contains valuable notes on the margins. Written in bold Nasta'liq within gold and coloured-ruled borders with the headings written in red. The copy contains three illuminated 'Unwāns found respectively on fol. 1<sup>b</sup>, 138<sup>b</sup> and 228<sup>b</sup>.

Not dated, apparently 19th century.

A seal of راجه پرس نرائن ديب, dated A.H. 1301, is fixed on the fly-leaf at the beginning.

### No. 66.

fol. 285; lines 20; size  $12 \times 7$ ;  $10\frac{1}{2} \times 6$ .

اقبالنامه جهانگیری

IQBĀL NĀMAH-I-JAHĀNGIRĪ.

A copy of the scarce second volume of the Iqbāl Nāmah, containing a full history of Akbar from his accession to his death, abridged from Abul Faḍl's Akbar Nāmah and its continuation, by Muḥammad Sharif, generally known as Mu'tamad Khān مصد شریف (d. A.H. 1049 = A.D. 1639), who completed it in Kashmīr, A.H. 1029 = A.D. 1620.

Beginning:—

لورنگ جهانگیری و جهانبدایی و انسر اقبال و کامرانی

The volume ends with an enumeration of the children of Akbar.

There are two colophons at the end of this copy. The first dated, Akbarābād, Sunday, the 23rd of Muharram, A.H. 1069, the 33rd year (probably a mistake for 37th year) of Shāh Jahān's reign.

The second dated the 8th year of Farrukh Siyar's reign (A.H. 1124-1131) says that the transcription was completed at midday in the midst of the battle between Farrukh Siyar and the Sayyid brothers.

The second colophon seems to give the correct date of the transcription of this copy and it is probable that the first colophon belongs to the copy from which this MS. was copied.

Written in Nim-shikastah and ordinary Ta'liq by four scribes, viz., موتی لعل and جواہر مل, صاحب رایی, بیوجراج, A seal of بیوجراج ✓  
is found at the end of the copy.

The headings are written in red.

### No. 67.

fol. 275; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

جہانگیر نامہ

JAHĀNGĪR NĀMAH.

The amplified redaction of the spurious memoirs of Jahāngir, on which Major Price's translation, "Memoirs of the emperor Jahangueir, written by himself," is based. This copy exactly agrees with the one mentioned in Ethé, Ind. Office Lib. No. 310.

Beginning:—

ای نام تو سر دفتر اسرار وجود •

After which the usual beginning appears thus in the third line: حمد بیغایت و شکر بی نہایت.

The title ترک جہانگیری, which is frequently given to these memoirs, appears in the colophon.

Written in a fair Nasta'liq within coloured-ruled borders with an illuminated frontispiece.

Not dated, apparently 19th century.

### No. 68.

fol. 108; lines 15-18; size  $10 \times 6$ ;  $8\frac{1}{2} \times 4$ .

THE SAME.

Another copy of the spurious memoirs of Jahāngir, defective at both ends. It opens abruptly with the words:—

کیسہ از زر تہی و کاسہ ز نوت (sic)

This copy slightly differs from the preceding one. It contains the prologue of I'timād-ud-Daulah to the Pand Nāmah, or moral precepts of Jahāngir (see Rien, p. 254<sup>b</sup>) after which the text agrees, excepting a few verses, with that of the preceding copy. Like Rien's copy, loc. cit., it concludes with an account of the colossal dragon in the jungle near Ajmere, followed by a Qasidah which Jahāngir is said here to have composed in imitation of Khāqānī's well-known Qasidah دل من پیر تعلیم است الهی.

The MS. written in a careless and bad Nīm-shikastah is full of clerical mistakes.

A note at the end says that although the copy has been compared, it is necessary that it should be re-written in a clear hand.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

## No. 69.

fol. 386; lines 17; size  $11\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4$ .

پادشاه نامہ

## PĀDISHĀH NĀMAH.

A history of the early life of Shāh Jahān and of the first ten years of his reign, i.e. from A.H. 1000-1047 = A.D. 1591-1637, by Muḥammad Amin bin Abul Husayn Qazwini محمد امین بن ابوالحسین قزوینی who was entrusted with the work by the emperor in A.H. 1045 = A.D. 1635.

Beginning:—

طرقت چمن الفاظ و نازکی گلشن معانی \*

The work is divided into three sections, called Muqaddimah, Maqālah and Khātimah, as follows:—

- I. Muqaddimah.—Containing the account of Shāh Jahān's birth, and the history of his predecessors and of his minority, fol. 9<sup>b</sup>.
- II. Maqālah.—Account of his accession and history of the first ten years of his reign, fol. 98<sup>a</sup>.
- III. Khātimah.—Biographical notice of the Shaykhs, learned men, physicians, and poets of Shāh Jahān's time, fol. 276<sup>a</sup>.

Written in a fair Nasta'liq within coloured-ruled borders. Spaces, probably for illustrations, have been left blank in several

places. The first folio is hopelessly damaged, and several folios towards the end are badly wormed.

Dated A.H. 1228.

## No. 70.

fol. 277; lines 19 (but on fol. 67<sup>a</sup>, 15); size  $11 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

تَرْنِیَّہ شَاهِجَہَانِ بَادشَاہ

### QARNIYAH-I-SHĀH JAHĀN BĀDŠĀH.

Another history of Shāh Jahān's reign, by Muḥammad Ṭāhir, poetically surnamed Āshnā أَشْنَا (d. A.H. 1077 = A.D. 1666), composed in A.H. 1068 = A.D. 1658. The present MS. contains only the history of the last ten years of the emperor's reign. The history of the first two decades is wanting.

The copy begins abruptly with an account of the 21st year (A.H. 1057 = A.D. 1647) of the reign, on fol. 10<sup>b</sup>.

وَنَابِعِ سَالِ بَیْسِتِ وَ یَکَمِ جُلُوسِ اَشْرَفِ رُوزِ پَنجَشَنَبِ عَرَةِ جَمَادِی الثَّانِیَةِ

هَزَارِ وَ پَنجَاهِ وَ هَفْتِ سَالِ بَیْسِتِ وَ یَکَمِ جُلُوسِ اَشْرَفِ بَیْلَرُکِیِ اَنَارِ شُدْ •

The first nine folios, written in a different hand (clear bold Nasta'liq), contain a detailed autobiography of the author.

Muḥammad Ṭāhir's history is generally known by the name of Shāh Jahān Nāmāh. It is also called مَلْخُص on account of its being abridged from the Pādishāh Nāmāh (noticed above). This portion of the work (the present volume) is called by the author (fol. 4<sup>a</sup>) تَرْنِیَّہ. Foll. 248<sup>a</sup>-253<sup>b</sup> is a repetition of the first nine folios.

Written in a learned Naskh with the headings in red. Marginal notes and corrections are numerous towards the end of the copy.

The MS. is worm-eaten in many places.

Not dated, apparently 17th century.

## Nos. 71—73. (MISSING).

The three volumes of the 'Amal-i-Sālīh, a detailed history of Shāh Jahān from his birth to his death, composed by Muḥammad Sālīh Kanbūh مُحَمَّد صَالِحِ کَنْبُوه, are missing. The volumes were lent to Sayyid 'Abd-ul-Wāriṣ ul-Mūsawī of Būhār on the 12th of June, 1911, and were never returned.

## No. 74.

fol. 58+339; lines 19; size  $11\frac{1}{2} \times 7$ ;  $8 \times 4\frac{1}{2}$ .

احوال شاهزادگي شاه جهان و بادشاه نامه دفتر اول

AHWÂL-I-SHÂHZÂDIGÎ-I-SHÂH JAHÂN WA PÂDISHÂH  
NÂMAH DAFTAR-I-AWWAL.

This MS. consists of two works both of which relate to the history of Shâh Jahân.

I. Foll. 1-58. History of Shâh Jahân from his birth, A.H. 1000 = A.D. 1047, to his accession, A.H. 1037 = A.D. 1627, exactly agreeing with the copy mentioned in Rieu Supplement No. 76, II.

Like Rieu's copy it begins without any preface, with the same heading, viz. ذکر طوع نیرجاء و جلال. It also bears several endorsements in which the work is said to be the composition of Mu'tamid Khân معتد خان the author of the اقبالنامه جهانگیری. The history begins with the birth of Shâh Jahân and ends with his arrival at Agra in A.H. 1037.

A detailed index of the contents occupies about nine pages at the beginning of the copy.

II. Foll. 1-339. The first of the two volumes of 'Abd-ul-Hamid Lâhûrî's عبد الحمید لاهوری (d. A.H. 1065 = A.D. 1655) history of Shâh Jahân, containing the account of the first ten years of his reign, A.H. 1037-1047 = A.D. 1627-1638.

Beginning:—

نگارین کلامی که گذارش آن دامن سامعه را جواهر آگین کند \*

The Introduction on the ancestors of Shâh Jahân begins with Timûr, on fol. 18<sup>a</sup>; Bâbur, fol. 20<sup>a</sup>; Humâyûn, fol. 26<sup>a</sup>; Akbar fol. 27<sup>a</sup>; Jahângîr, fol. 28<sup>a</sup>. Shâh Jahân's accession, fol. 33<sup>b</sup>; the second year, fol. 103<sup>b</sup>; the third, fol. 120<sup>a</sup>; the fourth, fol. 138<sup>b</sup>; the fifth, fol. 167<sup>b</sup>; the sixth, fol. 182<sup>a</sup>; the seventh, fol. 218<sup>b</sup>; the eighth, fol. 241<sup>a</sup>; the ninth, fol. 261<sup>b</sup>; the tenth, fol. 298<sup>a</sup>. The history is followed by an account of the Manşabdârs (fol. 322<sup>b</sup>), Shaykhs (fol. 330<sup>b</sup>), learned men (fol. 334<sup>a</sup>), Physicians (fol. 336<sup>a</sup>), Poets (fol. 337<sup>b</sup>), of Shâh Jahân's time.

'Abd-ul-Hamid's second volume of the work comprising the years A.H. 1047-1057 = A.D. 1638-1647 is wanting.

The first two volumes of the Pâdishâh Nâmah have been edited in the Biblioth. Ind. Calcutta, Vol. I, 1867; Vol. II, 1868.

A note on the fly-leaf says that this copy was transcribed by Munshī Gulām Husayn Khān Jaunpūrī Tabātabā'ī, the author of the well-known work Siyar-ul-Mutaakhhhirin بخط منشي غلام حسين خان جونپوری طباطبائی مصنف سير المتأخرين.

The MS. is worm-eaten throughout and the thick patches pasted here and there render it illegible in many places.

The headings are written in red.

Written in fair Nasta'liq within coloured-ruled borders.

Dated, Benares, the 6th of Dūlqa'd, A.H. 1235 = 6th August, 1820.

### No. 75.

fol. 228; lines 19; size  $11\frac{1}{2} \times 7$ ;  $8 \times 4\frac{1}{2}$ .

The third volume of the Pādishāh Nāmah, supplied, after 'Abd-ul-Hamid's death, by Muḥammad Wārīz محمد وارث (killed A.H. 1091 = A.D. 1680) and comprising the history of the last ten years of Shāh Jahān's reign, A.H. 1057-1067 = A.D. 1647-1657.

Beginning:—

بر سر نامه دبیر قلم • آنچه کند بهر قیمن رقم

A detailed index of the contents occupies nine folios at the beginning of the copy.

A note says that this copy, like the preceding, is due to the handwriting of the same Gulām Husayn Khān.

Dated, Benares, the 3rd of Dūl-hijjah, A.H. 1235 = 10th October, 1820.

Written in the same hand as the preceding copy.

### No. 76.

fol. 346; lines 14; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

ماتر عالمگیری

MA'ĀSIR-I-'ĀLAMGIRĪ.

A very valuable copy of the Ma'āsir-i-'Ālamgiri, written only two years after the author's death. The work, containing the history of the full reign of Aurangzīb (A.H. 1067-1118 = A.D. 1656-1706), was composed by Muḥammad Sāqī Musta'id Khān محمد ساقی مستعید خان (d. A.H. 1136 = A.D. 1724) in A.H. 1122 = A.D. 1710.

The first folio, supplied in a later hand, opens thus with an unusual beginning:—

مآثر عالمگیری که هر دو جهان در طلب آفتاب ذاتش بسان ذره ایست  
و سلاطین ذری اقتدار را بآرایش دولت سرلی تویم دین اسلام الخ \*

The first line on fol. 2<sup>a</sup> corresponds with line 11, p. 1, of the Bibliotheca Indica edition.

The work consists of two unequal parts. The first, which contains the history of the first ten years of Aurangzib's reign and is a mere abridgment of Muḥammad Kāzīm's (d. A.H. 1092 = A.D. 1681) history of the same period, comprises foll. 1-40. The second part is Muḥammad Sāqī's own composition and contains the history of the last forty years of the emperor's reign.

The work has been edited in the Bibliotheca Indica (Calcutta, 1870-71).

This valuable and splendid copy is written in a beautiful clear Nasta'liq on gold-sprinkled papers within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwān. The headings are written in red throughout. Useful marginal notes, written in the same hand as the copy itself, are occasionally found.

The colophon, dated A.H. 1138, runs thus:—

حسب الإرشاد خان عالیخان امیدداده بیگلر سلطان سلمه العزلی بتاریخ نوردهم  
ربیع الثانی مطابق سنه یکهزار و یکصد و سی و هشت هجری قمری حقیر محمد  
افضل حسینی غفر الله ذنوبه و ستر عیوبه باتمام رسانید \*

The seals and 'Arj-didaks on the fly-leaf have been effaced or disfigured by some mischievous hand.

## No. 77.

fol. 412; lines 15; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9 \times 5$ .

تذکرة السلاطین چغتای

TADKIRAT-US-SALĀTIN CHAGATA.

A history of the house of Timūr, more especially of its Indian branch, by Muḥammad Hādī Kāmwar Khān کامور خان who commenced it after completing in A.H. 1132 = A.D. 1720 his general history of India, the Haft Gulshan.

Beginning:—

چون صفحه کاغذ بپاراسم و خامه دو زبان برداشتم الخ \*

The present MS., containing the first of the two volumes of the work, begins with an account of the origin of the Turks, after which the author deals with the history of Chingiz Khān, Timūr, Shāh Rukh, Ulugh Beg, 'Abd-ul-Latif and his successors to the death of Sultān Husayn; the rise of the Šafawis; Bābur, Humāyūn, Akbar and Jahāngir. The volume closes with an account of Jahāngir's death in A.H. 1036 = A.D. 1626.

Spaces for headings are left blank throughout.

The first and the last three folios are very much damaged. Some folios at the beginning are worm-eaten in several places. The copy is detached from the original binding.

Written in ordinary Indian Ta'liq.

Not dated, apparently, 19th century.

## No. 78.

fol. 397; lines 17; size  $10\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

### THE SAME.

A good and neatly written copy of the very scarce *second volume* of the same Muḥammad Hādī Kāmwar Khān's تذكرة السلاطين comprising the history from the accession of Shāh Jahān, A.H. 1037 = A.D. 1627, down to the sixth year of Muḥammad Shāh's reign, A.H. 1136 = A.D. 1723.

Beginning:—

بر ارباب خیرت مطفی و مستحب نماید که چوں خداوند ازل  
و ابد الهم \*

Contents:—

Shāh Jahān, fol. 1<sup>b</sup>p. Aurangzib, fol. 73<sup>b</sup>p. Death of Aurangzib, fol. 111<sup>b</sup>. Contest between the sons of Aurangzib and reign of Shāh 'Ālam, fol. 228<sup>b</sup>. Death of Shāh 'Ālam and reign of Jahāndār Shāh, fol. 295<sup>b</sup>. Reign of Farrukh Siyar, fol. 306<sup>b</sup>. Rafi'-ud-Darajāt, fol. 351<sup>b</sup>. Rafi'-ud-Daulah, fol. 355<sup>b</sup>. Muḥammad Shāh, fol. 360<sup>a</sup>.

A very good and complete copy of the two volumes, dated A.H. 1154, is preserved in the Bankipur Library.

Pencil marks, with occasional marginal notes, by H. Blochmann, who has given on the fly-leaf an index of the contents, are found throughout the copy. On fol. 1<sup>b</sup> we find the following endorsement in his handwriting:—

## Tazkiratus Salâtin

(Shâh Jahân up to the beginning of Muḥammad Shâh's reign).

(The first portion not copied).

(Sd.) J. H. BLOCHMANN.

1870.

The above facts strongly suggest that this MS. was wholly revised by H. Blochmann, for whom it was most probably copied. It is to be noticed that the date of his signature and that of the transcription of the copy ع ١٢٧٠ is also the same.

Written in ordinary but distinct Indian Taḳ with the headings in red.

## No. 79.

fol. 39; lines 14-20; size  $7\frac{1}{4} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{4}$ .

## تاریخ شاهنشاهی

## TÂRĪKH-I-SHÂHINSHÂHĪ.

A very beautiful copy of the history of the events that followed the death of Aurangzib (A H. 1118 = A.D. 1707) down to the beginning of the reign of Farrukh Siyâr (A H. 1124-1131 = A.D. 1713-1719), in narrating which the author displays excessive partisanship for the two Sayyid brothers Husay 'Alī Khân and 'Abd Ullah Khân, to whose military operations he gives undue prominence. The author who calls himself (fol. 3<sup>b</sup>) خواجه محمد خلیل Khwâjah Muḥammad Khālil took an active share in most of the military events of the period which he records.

Beginning:—

الحمد لله و الصلوة على رسول الله ..... و آئین سادات تمکین النعم \*

The author does not choose any title for the work but in an endorsement on a fly-leaf at the beginning it is called تاریخ شاهنشاهی.

Written in beautiful Shikastah on gilt ground within gold and coloured-ruled borders with an illuminated frontispiece. The first sixteen folios are written diagonally.

The original folios are mounted on new margins.

Not dated, apparently 18th century.

(d) *Local Histories of India.*(i) KASHMĪR.**No. 80.**

fol. 149; lines 12-20; size  $8 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

تاریخ کشمیر

**TĀRĪKH-I-KASHMĪR.**

A history of Kashmīr from the earliest times to A.H. 1122 = A.D. 1710, the year in which it was completed, based on the original Sanskrit work, the Rājataranginī of Kalhanā, who wrote it in A.D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840-52); by Narāyan Kūl, poetically surnamed 'Ajiz کول المنظم بعاجز a Hindū Brahman of Kashmīr.

Beginning:—

• چلس بیرون از مقبلس قیلس سزاوار جفاب پادشاهی

The MS. is incomplete and worm-eaten in many places. The first line of fol. 32<sup>a</sup>-63<sup>b</sup> is partly illegible on account of a big worm hole.

Written in Nasta'liq, apparently in the present century.

**No. 81.**

fol. 248; lines 15; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

واقعات کشمیر

**WĀQI'ĀT-I-KASHMĪR.**

Another history of Kashmīr from the oldest times down to A.H. 1160 = A.D. 1747, by Muḥammad A'zam, son of Khayr-uz-Zamān Khān, محمد اعظم بن خیر الزمان خان (see fol. 4<sup>a</sup>, l. 1).

Beginning:—

• زینت مفعلات دفتر ابداع و ایجاد و نزهت طبقات النعم

The title of the work forms a chronogram for the year A.H. 1148 = A.D. 1735 in which the author commenced this work, but he did not finish it before A.H. 1160 = A.D. 1747. It is dedicated to the emperor Nāṣir-ud-Dīn Muḥammad Shāh (A.H. 1131-1161 = A.D. 1718-1748). Besides the historical details of the country, it

contains very valuable biographical notices and extracts from the writings of the eminent Shaykhs, 'Ulamâ, and poets of Kashmîr.

The work is divided into a Muqaddimah, three Qisms, and a Khâtimah, as follows:—

Muqaddimah.—Geographical description of Kashmîr, fol. 4<sup>b</sup>.

Qism I.—Hindû Rājahs, fol. 10<sup>a</sup>.

Qism II.—Muhammādan rulers, fol. 35<sup>a</sup>.

Qism III.—Mughal emperors, from Akbar to Muḥammad Shāh, fol. 123<sup>b</sup>.

Khâtimah.—Curiosities of Kashmîr, fol. 240<sup>a</sup>.

Written in fair Nasta'liq within gold and coloured-ruled borders. The MS. is in a damaged condition and is detached from the original binding. In several places the headings are wanting.

Not dated, apparently 19th century.

## (ii) BENGAL.

### No. 82.

fol. 204; lines 15; size 9½ × 5½; 7½ × 3½.

رياض السلاطين

RIYÂD-US-SALÂṬIN.

A special history of Bengal from the earliest times down to the conquest of that Province by the British, by Ġulām Ḥusayn, postically surnamed Salim غلام حسين المتخلص بد سليم (d. A.H. 1233 — A.D. 1817), who commenced the work in A.H. 1200 — A.D. 1786 and finished in the span of two years.

Beginning:—

جهان جهان حمد سزاوار بارگاه جهان آفرینی است الهی •

The work is divided into four books (Randahs) preceded by an Introduction which comprises the geography of Bengal with the connected accounts of its early Rājahs. The contents are fully stated on the last three folios of the copy.

It has been published in the Bibl. Ind. Series, Calcutta, 1891. An excellent translation of the work with valuable notes, by Maulawi 'Abd-us-Salām, was published, Calcutta, 1902.

Written in good Indian Nasta'liq within black-ruled borders with the headings in red. The MS. was transcribed by Irādat 'All of Būhār in 1874 for the donor of this library.

## II. BIOGRAPHY.

### (I) Saints.

#### No. 83.

fol. 329; lines 21; size  $10 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تذكرة الاوليا

#### TADKIRAT-UL-AULIYĀ.

An old and exceedingly valuable copy of Farid-ud-Din 'Attār's شيع فرید الدین عطار (d. A.H. 627 = A.D. 1229) famous biographies of distinguished Ṣūfis, who belong mostly to the first three centuries of the Hijrah.

Beginning:—

الحمد لله الجواد بفضل انواع النعماء المثلن \*

The present MS. comprises both the first and the second part of the work. A very excellent edition of the work (in two parts), by Prof. R. A. Nicholson, appeared in London, 1905 and 1907 (Persian Historical Texts, Vols. III and V.). Lithographed in Lahore, 1889 and 1891, and Bombay, A.H. 1321.

A complete index of the text has been added to the copy in a later hand. Additions, written in the same hand which wrote the text, are occasionally found on the margin.

Written in a learned Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and a double-paged 'Unwān.

Not dated, apparently 10th century of the Hijrah.

#### No. 84.

fol. 352; lines 19; size  $10 \times 7$ ;  $6\frac{1}{2} \times 4$ .

نَفَاحَاتُ الْاُنْسِ

#### NAFAHĀT-UL-UNS.

An old and very correct copy of the famous Ṣūfio biographical work, composed, A.H. 883 = A.D. 1478, by the celebrated Nūr-ud-Dīn 'Abd-ur-Rahmān Jāmi نور الدین عبد الرحمن جامی who was born in Jām, A.H. 817 = A.D. 1414 and died at Herat, A.H. 898 = A.D. 1492.

Beginning:—

الحمد لله الذي جعل مرآتي قلوب أوليائه •

The Nafahât has been printed in Calcutta, 1859, with a biographical notice of the author, by W. Nassau Lees.

A complete index by the same hand which wrote the text, is given at the beginning of the copy. Additions and useful notes and explanations are occasionally found on the margin.

This valuable copy, written in learned Nasta'liq hand within gold-ruled borders, is dated Monday, the 13th of Şafar, A.H. 954.

Scribe:—هندوین مسکین علی استریشی.

The colophon is followed by a long note in which it is said that this copy belonging to Nawwâb Amîr-ud-Daulah Intizâm-ul-Mulk Haydar Beg Khân Bahâdur Nusrat Jang, was collated and compared, 21st of Ramadân, A.H. 1200.

A seal of a certain noble (name illegible) of 'Âlamgir's time is found on fol. 1<sup>a</sup>.

A finely illuminated (but slightly faded) frontispiece contains the title of the work written in a beautiful Naskh hand:—هذا کتاب نفحات مولانا جامی.

## No. 85.

fol. 247; lines 13; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

حاشیہ نفحات الانس

### HÂSHIYAH-I-NAFAHÂT-UL-UNS.

A commentary on the words of doubtful reading and the difficult passages of Jâmi's Nafahât, by 'Abd-ul-Gafûr Lâri عبد الغفور لاری (d. A.H. 912 = A.D. 1506), the most eminent of Jâmi's disciples, who wrote it for Jâmi's son Diyâ-ud-Dîn Yûsuf in A.H. 896 = A.D. 1490.

Beginning:—

سپس و ستایش خدائی را که آئینه دل درستان خود را جلوه گاه  
جمال اله •

The first eight folios of the present MS. are written in a careless Ta'liq, the rest in fair Indian Ta'liq.

This copy, dated 10th Rabi' I, A.H. 1287, was written by Hasib-ud-Din for the donor of this Library.

## No. 86.

fol. 322; lines 17; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

رشحات تين الحيات

RASHAHĀT-I-'AYN-UL-HAYĀT.

Notices on the great and renowned *Shaykhs* of the Naqshbandī order, and especially on *Khwājah Naṣir-ud-Dīn 'Ubayd-Ullah*, better known as *Khwājah Ahrār* (d. A.H. 893 = A.D. 1490), compiled A.H. 909 = A.D. 1503 by 'Alī bin Ḥusayn-ul-Wā'iz ul-Kāshifī, surnamed *Ṣafī*, who died in A.H. 939 = A.D. 1532.

Beginning :—

الصد لمن رشح رشحات العقائق والعزم على قلوب العالمين بفيضه  
القدس الإقدم •

The work is divided into a *Maqālah*, three *Maqṣads*, and a *Khātimah*. Each *Maqṣad* is subdivided into three *Faṣls*.

*Maqālah* on fol. 3<sup>a</sup>. History of the different classes of the Naqshbandī *Shaykhs* with notices on their lives in chronological order.

*Maqṣad I* on fol. 177<sup>b</sup>. Genealogy of *Khwājah Ahrār*, his birth (A.H. 806), early life, journeys, high qualities, virtues, etc.

*Maqṣad II* on fol. 211<sup>a</sup>. Sayings, spiritual remarks, and illustrations which the author received from *Khwājah Ahrār*'s own mouth.

*Maqṣad III* on fol. 249<sup>a</sup>. Miracles and wonderful deeds performed by *Khwājah Ahrār*, with notices on the disciples by whom they were related.

*Khātimah* on fol. 318<sup>b</sup>. *Khwājah Ahrār*'s death, on Saturday the 29th of Rabi' I, A.H. 895 = 20th February, A.D. 1490 (not A.H. 893, as Rieu, p. 353, states), in his 89th year.

The text is followed by two blank folios after which a table of contents occupies three folios.

The colophon at the end says that the MS. was copied at the desire of Sayyid Ṣadr-ud-Dīn, 28th Jumādā I, A.H. 1286, by Mir Irādat 'Alī of Būhār. It is written in an elegant Nasta'liq hand, with the headings in red.

Fol. 276-277 are detached from the original binding and fol. 2 and 3 (not numbered) are partly loosened.

## No. 87.

pp. 447 (foll. 224) ; lines 17 ; size 13×8 ; 10×5.

جواهر فریدی

## JAWĀHIR-I-FARĪDĪ.

A rare and very elaborate and detailed work on the lives, miracles and spiritual teachings of some of the renowned saints of the *Chishtī* order, compiled by 'Alī Aṣḡar ibn Shaykh Maudūd ibn Shaykh Muḥammad Chishtī Bidālāwī Fathpūrī علی امیر ابن شیعہ. It was completed during the reign of Jahāngir, on the 3rd of Rabi' I, A.H. 1033 = A.D. 1623 (cf. p. 3).

Beginning :—

حمدی کہ منشیان بزرگ الوہیت بالقص لسان و احسن مقال سرایند  
مرمکی را سزد الت \*

The work is divided into five chapters each subdivided into several sections :—

- I. Biography of the Prophet Muḥammad—his wives, children and the early Khalifs, on p. 4.
- II. Khwājah Mu'in-ud-Dīn Chishtī, Khwājah Quṭb-ud-Dīn Bakhtiyār Ūshī, Khwājah Farid-ud-Dīn Ganjshakar, Shaykh Najib-ud-Dīn Mutawakkil with a detailed account of their children, wives, and renowned Khalifs and disciples, p. 162.
- III. Zayn-ul-'Ābidīn Chishtī, his wives, children, etc., p. 390.
- IV. On the anniversaries (عرس) of Muḥammad and some other prophets, the early Khalifs and some companions of the prophet, of some of the ancestors of the author with an account of his father's installation to the Chishtī order, p. 415.
- V. Children of Shaykh Sa'id Hājī (cousin of Khwājah Farid Ganjshakar) and those of Shaykh 'Abd Ullah Gaffārī, better known as Shaykh-ul-Islām, p. 434.

Written in careless Indian Ta'liq by Sayyid Abul Ḥasan.

Dated 3rd Muḥarram A.H. 1314. Additions and marginal corrections are found throughout the copy. A note at the end says that the copy was corrected and compared by Maulawī Khādim Ḥusayn and Sayyid Madīḥ-ur-Raḥmān of Būhār.

Two folios after p. 273 written in a bolder hand and bearing the same page mark 273 have been lately added.

## No. 88.

fol. 72; lines 12-14; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

مرآة مداري

MIR'ÂT-I-MADÂRÎ.

A neat and correct copy of a very interesting and valuable work on the life of the popular Indian Saint Shâh Madâr, who, according to this work, was born in Syria, A.H. 715 = A.D. 1315 and died at Makanpûr (India) on Thursday, the 18th of Jumâda I, A.H. 840 = A.D. 1436, at the age of 125 years.

Beginning:—

الحمد لله الذي خلق الشيداء وهو عينا يعنى شكر ميگويم من ان

پیردگر عالمی را •

The author 'Abd-ur-Rahmân Chishtî b. 'Abd-ur-Rasûl b. Qâsim b. Shâh Budh 'Abbâsî ul-'Alawî بن عبد الرسول بن قاسم بن شاد بدذ عباسی العلوی says that the original name of Shâh Madâr was Badi'ud-Dîn. The name of Shâh Madâr's father given here is Abu'l Ishâq Shâmi, and not 'Alî, a jew of Halab, as given in Rieu, i, p. 361. The author wrote this work close to the shrine of Shâh Madâr in Makanpûr, A.H. 1064 = A.D. 1653.

A copy of the work is mentioned in Rieu, *loc. cit.* and another is preserved in the Bankipur Library. From a note on fol. 1<sup>a</sup> and another at the end in the handwriting of the donor it would appear that this copy was transcribed from the Bankipur Library copy and was subsequently corrected and compared with great care by Maulawî Hasib-ud-Dîn and the donor himself.

A neat copy. Written in fair Indian Ta'liq.

Dated, Sunday . . . . . Rabi' I, A.H. 1304.

The date of the month is omitted.

Scribe:—حبيب الدين احمد.

## No. 89.

fol. 455; lines 17; Size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

مرآة الاسرار

MIR'ÂT-UL-ASRÂR.

A large collection of biographical notices on the holy Shaykhs who lived from the rise of Islamism to the author's time, by 'Abd-ur-Rahmân, completed in A.H. 1065 = A.D. 1654.

Beginning :—

الحمد لله رب المشرق والمغرب فليبدأ •

Besides this work the author has left a detailed biographical account of Shāh Madār, called Mir'āt-i-Madārī (see the preceding No. 88, a history of Sālār Mas'ūd Gāzi, entitled Mir'āt-i-Mas'ūdī (see Elliot, Vol. II, p. 513), and translations of some gnostic poems from the Sanscrit (see Brit. Mus. Or. 1883).

The work is divided into a Muqaddimah and twenty-three Sections (Ṭabaqah). A very full index of the contents, with reference to pages, occupies foll. 13-16.

Written in ordinary Indian Ta'liq with the headings in red.

Dated Saturday, the 23rd of Baysākh, 1301 Bengali year.

From a note at the end it would appear that the MS. was corrected and compared by Maulawī Ḥasib-ud-Dīn and Khādim Ḥusayn.

## (2) Poets.

### No. 90.

foll. 221; lines 19; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تذكرة الشعراء

TADKIRAT-USH-SHU'ARĀ.

A very old and exceedingly valuable copy of the well-known biography of Persian poets by Daulat Shāh bin 'Alā ud-Daulah Bakhtishāh of Samarqand دولت شاه بن علاء الدوله بختیاش سمرقندی (d. A.H. 900 = A.D. 1494), composed in A.H. 892 = A.D. 1487, and dedicated to Mir 'Alī Shīr Nawā'ī.

Beginning :—

تصییدی که شاهباز بلند پرور از اندیشه بساحت و فضایی آن طیاران  
تغزلند نمود •

A very excellent edition of the work with Prefaces and Indices, by Prof. E. G. Browne, appeared in London, 1901. Hammer's 'Schöne Redekünste Persiens' are chiefly based on this work. It is divided into an Introduction, seven Ṭabaqāt and a Khātimah.

This copy, excellently written in learned Naskh, is dated Friday, the 17th of Jamādī I, A.H. 980. The colophon runs thus :—

تمت الکتاب بعون الملک الوهاب فی سبع و عشرة شهر جمادی  
الاولی يوم الجمعة فی بلدة کش دانش علی يد الضعیف الذعیف نیک  
اندیش حاجی محمد درویش ابن شیخ درویش المعروف بالقشی سنه ۹۸۰ •

Verses and poems from various poets have been added in a later hand on the margins of foll. 20<sup>b</sup>-83<sup>a</sup> and 221<sup>b</sup>.

The margins of foll. 1<sup>b</sup> and 2<sup>a</sup> have been newly repaired.

### No. 91.

foll. 80; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

کلیات الشعرا

KALIMĀT-USH-SHU'ARĀ.

Biographies of Persian poets who flourished in India during the reigns of Jahāngir, Shāh Jahān and Aurangzib, by Mirzā Muḥammad Afḍal with the poetical nom de plume Sarkhwash, مرزا محمد افضل سرخوش who died at Dihli, A.H. 1127 or 1126 — A.D. 1715 or 1714.

Beginning:—

سخن جانست و دیگر گفتگو جانان ز من بشنو  
اگر هر لحظه جانی تازد خواهی سخن بشنو

The title of the work is a chronogram for A.H. 1093 = A.D. 1682, the year in which the work was composed. It is also known as تذکرة سرخوش. The biographies are arranged in alphabetical order.

The MS. contains very many clerical mistakes.

Written in ordinary Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

### No. 92.

foll. 352; lines 19; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 3\frac{1}{2}$ .

ریاض الشعرا

RIYĀD-USH-SHU'ARĀ.

A large biographical work containing notices of 2,496 ancient and modern Persian poets arranged in alphabetical order, by 'Alī Qulī Dāgīstānī with the takhalluṣ Wālih دانستانی المتخلص به والی (born A.H. 1124 = A.D. 1712 and died A.H. 1169 or 1170 = A.D. 1756 or 1757) who completed it in A.H. 1161 = A.D. 1748.

Beginning:—

تذکرة محفل خاطر قدس متأثر صاحب دگانی آلاء

The Khâtimah (foll. 342<sup>a</sup>-352<sup>a</sup>) is devoted to an account of the author.

Written in ordinary Ta'liq within coloured ruled borders.

Dated A.H. 1191.

On the fly-leaf at the beginning is found the signature of J. H. Blochmann, dated 1875.

### No. 93.

foll. 60; lines 18; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

ریاض الافکار

RIYÂD-UL-AFKÂR.

Biographical notices of ancient and modern Persian poets. Composed, A.H. 1268 = A.D. 1852, by Wazîr 'Alî, poetically called Tbratî of 'Azîmâbâd (Patna) وزیر علی متخلص به عبرتی عظیم آبادی.

Beginning:—

ریبا عذار عذری منشآت را غایب پیرانی نمون الم \*

The names of the poets are arranged in alphabetical order.

Written in modern Indian Nasta'liq.

Dated 29th Ramadân, A.H. 1282.

### (3) Philosophers.

#### No. 94.

foll. 57; lines 27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

تذکرۃ الحکما

TADKIRAT-UL-HUKAMÂ.

This treatise, which in an endorsement on the fly-leaf at the beginning bears the above title, contains the lives and precepts of the ancient philosophers and wise men.

A fragment of this work is mentioned in Rieu ii., p. 872.

Beginning like Rieu's copy:—

خبر افلاطون و آداب او — معنی افلاطون برهان یونانی باشد بسید علم

پر منفعت است الم \*

It seems evident that this is an abstract of the تاریخ الحکما which, according to Ethé (Ind. Office Lib. Cat. No. 614), was translated for Jahângîr by Maqṣūd 'Alî of Tabriz مقصود علی تبریزی in

A.H. 1011 — A.D. 1602, from the *Tārīkh-ul-Hukamā* of Shams-ud-Dīn Muhammad Suhrawardī. Like Ethé's copy, the section on the ancient philosophers (which end here on fol. 36<sup>a</sup>) is followed by the biographies of the Muhammadan philosophers, beginning exactly with the same words:—

خواستم که بنویسم حکمائی پیشین تاریخ حکمائی متأخرین اسلامین  
و بعضی فوائد ایشان الصالح کلم تا صورت تمامی بهم رسد \*

Written in ordinary Nasta'liq with the headings in red.

Several seals of the later kings of Oudh are found at the beginning and end of the copy. Two more seals bearing the inscription *شاه مظفر حسین* are also fixed at the beginning and end of the copy.

Not dated, apparently 19th century.

#### (4) Memoirs and Travels.

##### No. 95.

fol. 389 : lines 15 ; size 9½ × 6 ; 7½ × 4.

تحفة العالم

TUHFAT-UL-'ĀLAM.

This is an autograph copy of 'Abd-ul-Lātif bin Abī Tālib bin Nūr-ud-Dīn bin Ni'mat Ullah ul-Husaynī ul-Mūsawī ul-Shūshṭarī's *عبد اللطیف بن ابی طالب بن نور الدین بن نعمت الله الحسینی الموسوی* *Tuhfat-ul-'Ālam*, dealing with an account of the author's native town Shūshṭar and its neighbouring places ; biographical notices on the Nūrī Sayyids from their ancestor Sayyid Ni'mat Ullah to the author's time ; the author's life and his journeys to Shirāz, Kirmān, Shāhān, Bagdād, Basrah, Bengal, Lucknow, Haydarābād, together with an account of Europe and America and the origin and progress of the British power in India, and a description of Calcutta, Bengal, the Upper Provinces and Haydar-ābād.

Beginning:—

دانش مغربی که عندلیب دستان سرلی خامه نعمت برداری الم \*

The author, who according to his own statement on fol. 112<sup>b</sup> was born in A.H. 1172 — A.D. 1759, says in the colophon, fol. 389<sup>a</sup>, that he completed this work at Haydarābād in Jumādā I., A.H. 1214 — A.D. 1799. For further particulars see Bieu i., p. 383, where a copy of the work is described.

The work has been lithographed in Bombay, A.D. 1847.  
The colophon runs thus on fol. 389<sup>a</sup>:—

حرره المختار الى رحمة رب العالمين عبد اللطيف بن ابي طالب  
الموسوي الشوشري الجزائري عفي عنهما في اواسط جمادى الاولى  
سنة ١٢١٣ في حيدر آباد •

Written in fair Nasta'liq with the headings in red, spaces for which have been left blank in some places.

Eight blank folios (fol. 327-334) have been inserted by a later hand.

### No. 96.

fol. 343; lines 21; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

مرآت الاحوال جهان نما

MIR'ÂT-UL-AHWÂL-I-JAHÂN NUMÂ.

Memoirs of the author's forefathers, and of his life and travels. The author Ahmad bin Muhammad 'Alî bin Muhammad Bâqir ul-Iṣfahâni better known as al-Bahbahâni بن محمد علي بن احمد بن محمد باقر اصفهاني البهبهاني was born in Kirmân Shâhân, A.H. 1191 = A.D. 1777, came to India A.H. 1220 = A.D. 1805 and finally settled in Patna, where he wrote this work, according to the colophon of the present copy in Rabi' 1, A.H. 1225 = A.D. 1810.

The work is preceded by a full summary of the contents, occupying fol. 1<sup>b</sup>-15<sup>a</sup> and beginning thus:—

الحمد لله و الصلوة على رسوله و آله •

The work itself begins thus on fol. 16<sup>b</sup>:—

الحمد لله الذي جعل العلماء ورثة الانبياء الن •

It is divided into five books (Maṭlab), the last of which comprises three sections (Maqṣad), and of a Khâtimah.

The first four Maṭlabs are devoted to the account and biographical notices of the author's ancestors who belonged to the famous Majlisi family of Persia, beginning with Maulânâ Muhammad Taqî bin Maqṣad 'Alî Majlisi (d. A.H. 1070 = A.D. 1659) and ending with Âqâ Muhammad Bâqir bin Âqâ Muhammad Akmal Iṣfahâni and his descendants.

The fifth Maṭlab, which contains the author's memoirs and forms the most interesting part of the work, is divided into the following three Maqṣads:—

Maqṣad I.—The author's life from his birth to his landing in

Bombay in Safar, A.H. 1220 — A.D. 1805, with an account of his journeys to Bagdād, Kāzimayn, Hillah, Najaf, Qum, Barhjad, Nahāwand, Hamadān, Kāshān, etc., on fol. 83<sup>b</sup>.

Maqṣad II.—The author's life in Hindūstān. Description of Hindūstān and the Deccan with an account of the Šūbahs, fol. 88<sup>a</sup>. Festivals, rites, manners and customs of the Hindus, e.g. the Rat Jātra, the Devālī, the Dasahra, the Holi, the Basant, the Charak Pūjah, the Sati, etc., on fol. 89<sup>b</sup>. Account of Pegū, fol. 106<sup>b</sup>. The author's stay in Bombay, fol. 107<sup>b</sup>. Journey to Haydarābād, fol. 111<sup>a</sup>. Account of Haydarābād, fol. 112<sup>a</sup>. The author's illness at Haydarābād, fol. 115<sup>b</sup>. Account of the Nizām, fol. 117<sup>a</sup>. Mission of Muḥammad Nabī Khān to Haydarābād and of Mahdī 'Alī Khān and Sir John Malcolm to Persia, fol. 122<sup>b</sup>. Arrival of Hājī Khalīl Khān in Bombay and his murder, fol. 124<sup>b</sup>. Mirzā Muḥammad Husayn and Sayyid Hasan 'Attār's arrival in Haydarābād, fol. 126<sup>a</sup>. The author's stay in Maḥhli Bandar, fol. 126<sup>b</sup>. The author's arrival in Calcutta, fol. 128<sup>a</sup>. His journey to Murshidābād and an account of the place, fol. 131<sup>b</sup>. 'Azīmābād, fol. 142<sup>a</sup>. Sasrām, fol. 146<sup>b</sup>. Benares, fol. 148<sup>a</sup>. Faydābād, fol. 151<sup>b</sup>. Lucknow, fol. 163<sup>b</sup>. Account of the Sikhs, fol. 190<sup>b</sup>. The author's return to Faydābād, fol. 194<sup>a</sup>. His journeys to 'Azīmābād, Murshidābād and Jahāngirnagar, fol. 199<sup>b</sup>. His return to 'Azīmābād, fol. 209<sup>a</sup>. The author's compositions and the teaching licenses (لجارت) which he obtained from the 'Ulamā, fol. 213<sup>b</sup>.

Maqṣad III.—Account of the states of Europe, of the history, institutions and manners of the English and of the establishment of the British power in Bengal, fol. 218<sup>b</sup>. The Khātimah on fol. 312<sup>b</sup> treats of admonitions and good advices to kings and men in authority, including a sketch of Persian history from the decline of the Šafawis to the author's time.

Written in ordinary Nasta'liq with the headings in red on the margins.

The scribe Mirzā Ahmad says that he completed the transcription at Patna in A.H. 1225 (the year in which the author completed the work). A note by one Ġulām Husayn says that the author gave him this MS. in A.H. 1226. This is followed by a seal of the same Ġulām Husayn bearing the inscription غلام حسین, dated A.H. 1226. Some notes in the handwriting of this Ġulām Husayn are found on the margins of the copy.

### III. GEOGRAPHY, COSMOGRAPHY AND TOPOGRAPHY.

#### No. 97.

fol. 296; lines 15; size  $11 \times 7\frac{1}{2}$ ;  $6\frac{3}{4} \times 4$ .

#### عجائب المخلوقات و غرائب الموجودات

A very valuable and extremely rare cosmographical work, composed in the beginning of the latter half of the sixth century A.H.

Beginning:—

سپس مر خدایندیرا که بمعرفت خود بیفا گردانید و ما را از نظره  
آب پدید آورد الخ \*

This work, of which I have seen no notice anywhere else, is one of the earliest Persian works on cosmography and is therefore of considerable interest. The following particulars regarding the work and the author, who does not give his name anywhere in the text, are derived exclusively from the work itself:—

On an ornamented blue ground in the beautifully illuminated head-piece the title of the work written in gold letters is کذاب عجائب المخلوقات, but in the preface, on fol. 3<sup>a</sup>, the full title of the work as given by the author himself is غرائب المخلوقات و غرائب الموجودات:—

و ما این کذاب را تالیف کردیم که نه هر کسی را مکنت آن بود که در  
آفاق گردد تا آنچه ندیده بیند و ما عجائب عالم آنچه ندیده و آنچه شنیده  
یاد کنیم و زیرا نام کفیم عجائب المخلوقات و غرائب الموجودات \*

From a passage on fol. 7<sup>b</sup> we learn that the author wrote the work for Tugril bin Arslan bin Tugril whose name he introduces with several honorific titles:—

سلطان اعظم شهنشاه معظم مالک الرقاب الامم سید السلاطین المشرق  
و المغرب رکن الدنیا و الدین معز الاسلام و المسلمین جمال الملک و الدین  
ابوطالب طغرل بن ارسلان بن طغرل امیر المؤمنین اعز الله انصاره و ضاعف  
جلاله و اقتداره \*

This royal personage is evidently Saltān Tugril bin Arslan (A.H. 571-590 = A.D. 1175-1193), the last of the Saljūqian monarchs of Persia.

The last dates mentioned in the work are (1) Under Nishāpūr on fol. 131<sup>b</sup>, where the author says that the city was devastated by the Guzz in A.H. 550 = A.D. 1155; (2) he refers to an earthquake, زلزله کرهستان, on fol. 161<sup>c</sup> which took place in his time, A.H. 551 = A.D. 1156:—

و در روزگار ما در سنه احدى و خمسين و خمسماية زلزله آمد  
کرهستان هفت روز بماند \*

On fol. 132<sup>b</sup> he deals at some length with Hamadān. He speaks of the place with a certain predilection and relates some stories from his father and his teacher الامام سعيد بن مسجد الدين ابو الفتح الطائي رحمه الله عليه. Again on fol. 9<sup>a</sup> he says that a man who has spent his whole life in the place where he was born may not necessarily know every thing that can be known about the locality, and cites the following incident. He relates that on one occasion when he was in Isfahān a certain person wanted from him some particulars of the inscription on the Arwand Mountain کوه اروند (a mountain in Hamadān noticed by our author on fol. 63<sup>b</sup>). In reply the author said that he had no knowledge whatever of the existence of such an inscription. Subsequently when he came to Hamadān he went to the mountain, saw the inscription and was surprised with its curiosities:—

و باشد که مردی در شهرزاید و عسری بگذرد و همه شهر خود ندیده  
باشد و در وقتی من به اصفهان بودم شخصی از من پرسید که بر سطح اروند  
چند سطر نبشته کدایان خوانند نو دیده گفتم این را خبری ندارم کذبى  
معتبر بدر آورد و دران این صفت کرده بود و شرحی داده شکفت و چون  
بهمدان بیامدم بمقصد رفتم و آنرا دیدم شکفتی که دیدنش عجب تر بود  
از شنیدنی \*

This points to the author's having been a native of Hamadān.

The above facts point to the conclusion that our anonymous author was born before A.H. 551 = A.D. 1156 and that he wrote this work entitled عجائب المخلوقات و غرائب الموجودات for Sultān Ṭuḡril III bin Aralān between A.H. 571 and 590 = A.D. 1175 and 1193.

An anonymous treatise of about 52 folios, called رسالة عجائب المخلوقات, which seems to bear a close relation with the present work, is noticed by Dr. Ethé, in the Bodl. Lib. Cat. No. 405. The

beginning of the said treatise is quite different from that of the present work, but the subject headings, as much as enumerated in the said catalogue, closely agree with those of this work. We learn that the division of Dr. Ethé's copy is not quite clear and that the headings are very often omitted. Strangely, the division in this copy is also vague and confusive, but the headings here are seldom omitted and the more important ones will be quoted.

Like Ethé's copy our work begins with wonderful stories from the lives of Iskandar, Luqmān, Jamshīd, etc.; then follows the index of the work in beginning with which the author says that the work is divided into ten Qānūns and ten Rukn which are enumerated here, foll. 9<sup>b</sup>-10<sup>b</sup>.

وما فهرست كتاب ياد كنيم انشاء الله تعالى بدانكه اين كتاب بر ده قانونست و ده ركن \*

The first Rukn on superlunary things begins thus on fol. 10<sup>b</sup>.

الركن الاول في عجائب الاجرام العلوية \*

This Rukn comprises several chapters (باب) each of which consists of several sub-headings. It begins with an account of the Throne of God and the first four angels, the last of whom, viz. Israfil, is noticed under the heading الباب الثاني, fol. 14<sup>a</sup>. This is followed by the headings خاصيت هر دو قطبها و مواقع روحانيات, etc. after which we suddenly come to عجائب السموات, fol. 18<sup>a</sup>. The fourth Bāb is not found. الباب الخامس في عجائب الباب; fol. 27<sup>a</sup>; الباب السادس في عجائب النواكب; fol. 25<sup>a</sup>; القمر, fol. 30<sup>a</sup>; this is followed by the heading الباب الاول في اصول الركن الثاني في عجائب الحيوان بين السماء والارض, fol. 34<sup>a</sup>; treating of the lightning, the thunder, the rainbow, etc., fol. 37<sup>a</sup>; الباب الثالث في fol. 42<sup>a</sup>; الباب الخامس في عجائب السحاب; fol. 38<sup>b</sup>; عجائب الهوى. Then comes the third Rukn on the sublunary things, agreeing with the second Rukn of Ethé's copy: الركن الثالث في عجائب الارض, fol. 44<sup>a</sup>. It contains many subdivisions, the first of which (heading wanting), treating of the rivers, is, like all the following ones, arranged alphabetically. Other important subdivisions under this Rukn are الفصل اخبرني في عجائب الابرار, fol. 57<sup>b</sup>; الباب الرابع في عجائب الجبال على الحروف; fol. 59<sup>b</sup>; عجائب العالم, fol. 62<sup>b</sup>; الباب السادس في عجائب المعادن والجواهر; fol. 70<sup>a</sup>.



the various species of the sea animals. فصل فی السموم, fol. 284<sup>b</sup>, with the headings: خاصية العقرب, fol. 285<sup>b</sup>; صفت النحل, fol. 286<sup>b</sup>; فصل فی ذکر البحر وهم الطف من الابلسة, fol. 288<sup>a</sup>, etc.; اليعسوب, fol. 292<sup>b</sup>.

In the beginning on fol. 8<sup>b</sup> the author gives us to understand that the accounts given by him are always marked by some abbreviative symbols, viz. *مع* for *معید*, *معرف* for *معروف*, *شب* for *شبه*—

وما این کتاب جمع کردیم آنچه دیدیم در کتابها مسطور و شنیدیم از جوانان و سیاحان بعضی آنست که آنرا شاهدی ندید و ظاهرست چنانکه افلاک و ماه که از همه عجایبهای عظیم است بر حاشیه آن رقم کردیم *مع* یعنی *معید* است و بعضی که قرآن بدان ناطقست و اخبرنا ما مصوس است بر آن رقم کردیم *مع* یعنی *معروف* است و بعضی از عجایب که شنیده ایم از سیاحان و بران برهانی ندیدیم قلم و ندوان گفتن که دروغست بر حاشیه آن رقم کردیم *شب* یعنی *شبهت* است که آن کار کردن خصلتی شومست.

These symbols are however not found in the text. Hāj. Khal. iv, p. 188, notices a Persian work of the same title عجائب المخلوقات, composed in A.H. 555 = A.D. 1160, by Muhammad bin Mahmūd bin Ahmad ut-Tūsī as-Salmānī, which like the present is divided into ten Qānūns and Arkān برده قانونست و ارکان. The beginning of Hāj. Khalīfah's work is however different from that of the present copy.

Half-page miniatures are found in many places of the copy, but the average of the pictures does not stand on the highest level of Eastern art, though some of them are executed carefully. They are to be found on foll:—11<sup>b</sup>, 17<sup>b</sup>, 31<sup>a</sup>, 33<sup>b</sup>, 43<sup>b</sup>, 50<sup>b</sup>, 65<sup>a</sup>, 78<sup>b</sup>, 82<sup>a</sup>, 95<sup>b</sup>, 101<sup>b</sup>, 134<sup>a</sup>, 139<sup>a</sup>, 148<sup>b</sup>, 173<sup>a</sup>, 202<sup>b</sup>, 213<sup>a</sup>, 224<sup>b</sup>, 240<sup>a</sup>, 277<sup>b</sup>, 293<sup>b</sup>.

Each page containing the miniature, with its opposite page, is beautifully illuminated.

Written on thick and glossy gold-sprinkled papers in a clear Nasta'liq within gold and coloured borders with a double page, beautifully illuminated 'Unwān. The headings are written in red and blue throughout.

Dated Muḥarram, A.H. 125, evidently meaning 1025.

Scribe:—محمد قاسم.

The MS. though written in a clear hand is full of clerical mistakes.

## No. 98.

fol. 301; lines 21; size  $11 \times 8\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

نزهة القلوب

NUZHAT-UL-QULÛB.

A slightly defective copy of the famous cosmographical work, treating more especially of the geography of Persia and some adjacent countries, by Ḥamd Ullāh bin Abi Bakr bin Ḥamd ul-Musta'fi ul-Qazwini القزويني حمد المستوفى (d. A.H. 750 = A.D. 1349), who has been already mentioned, p. 1, as the author of the *Tārikh-i-Guzidah*. It was composed most probably A.H. 740 = A.D. 1339, which year in the body of the work is more than once mentioned as the current year.

The work is divided into a *Fātiḥah*, three *Maqālahs* and a *Khātimah*. This copy wants the whole of the preface which precedes the *Fātiḥah*, and begins at once with the *Fātiḥah* thus:—

فَاتِحَةُ وَأَنْ مَنصُورَ اسْتَبْرَمَقْدَمَهُ وَ دِيْلَجَهُ وَ سَهْ مَقَالَهُ - مَقْدَمَهُ  
در ذکر ترتیب ابداع انلاك و انجم و ما يتعلق بذلك الخ  
with line 11, fol. 6<sup>a</sup> of the following copy.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. Fol. 1<sup>b</sup> and 2<sup>a</sup> are written within broad gold lines. The headings, including the geographical names, and the Arabic quotations, are written in red. Several seals of the late kings of Oudh are found at the beginning and the end of the copy.

Not dated, apparently 17th century

## No. 99.

fol. 240; lines 19; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5$ .

THE SAME.

Another copy of the preceding work.

Beginning as usual:—

چون واهب مواهب بی علت علت کلمه که مبدع مخترعات  
و مخترع مبدعات الخ \*

This copy is slightly defective towards the end and breaks off with the following line:—

چه کم گردد گراز در پای رحمت \* که یک قطره کنی بر خلق تست  
corresponding with line 10, fol. 301<sup>a</sup> of the preceding copy.

Written in distinct Indian Nasta'liq with occasional notes on the margins. The headings and the names of places are written in red.

Foll. 132-162 are supplied in a later hand.

Foll. 158<sup>b</sup>, 159<sup>a</sup> and 161<sup>b</sup> and the lower parts of foll. 158<sup>a</sup>, 160<sup>a</sup> and 161<sup>a</sup> are left blank, but the text is not affected.

Dated A.H. 1092, meaning probably 1092.

## No. 100.

fol. 583; lines 20; size 11½ × 6; 8 × 4.

هفت اقلیم

HAFT IQLĪM.

A topographical, historical and biographical encyclopaedia, containing 1,560 biographies of Poets, Shaykhs and 'Ulamā arranged in geographical order, by Amīn Ahmad Rāzī امین احمد رازی who completed it in A.H. 1002 = A.D. 1594.

Beginning:—

خرد هر کجا گنجی آرد بدید \* بنام خدا سازد آنرا کلید

The work is divided into seven climates. Under each country or town the author gives the historical and the geographical account of the place followed by the biographical sketches of the distinguished Poets, 'Ulamā and Saints to whom it has given birth.

Contents:—First Iqlīm, fol. 4<sup>a</sup>. Second, fol. 14<sup>a</sup>. Third, fol. 42<sup>b</sup>. Fourth, fol. 205<sup>a</sup>. Fifth, fol. 480<sup>a</sup>. Sixth, fol. 556<sup>a</sup>. Seventh, fol. 579<sup>a</sup>.

The work is being published by the Asiatic Society of Bengal in the Bibl. Indica Series.

The present copy is full of clerical mistakes, particularly the proper names of persons and places and the Arabic passages which are most terribly corrupt. Towards the end of the copy is found a big worm-hole which runs through the middle part of fol. 526-583.

Written in ordinary Indian Ta'liq within coloured borders with an illuminated frontispiece.

The copy was written by Gulām Husayn, a pupil of Hāfiẓ 'Azīm Ullah, for a person whose name has been obliterated by some mischievous hand.

Not dated, apparently 19th century.

The binding of the MS. is damaged.

## No. 101.

fol. 136; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4$ .

اخبار حسینه در اخبار مدینه

## AKHBÂR-I-HASÎNAH DAR AKBÂR-I-MADÎNAH.

History and topography of Madînah, a Persian translation of Samhûdî's (d. A.H. 911 = A.D. 1505) well-known Arabic work خلاصة الوفا باخبار دار المصطفى, which extract from his larger work وفاء الوفا باخبار دار المصطفى, was made by Samhûdî himself. A.H. 893 = A.D. 1488.

The Persian translator's name is not mentioned anywhere.

It is divided, like the Arabic original, into eight chapters, each subdivided into several sections, comp. Wiener Jahrbücher, 1835, Vol. 70, Anzeigeblatt, p. 88.

This copy, which is defective at both the ends, opens abruptly in the middle of the preface thus:—

زانکه من بنده گندگرم پوشیده نمائد صاحب تالیم اعنی سید سهروردی  
مدکور رحمه الله الخ \*

and breaks off towards the end of the last chapter with the following words:—

و در اینجا چاهی که موسی علیه السلام برای گوسفندان شعیب علیه  
السلام آب کشیده و آنرا بعضی از مدینه گفته اند \*

Written in fair Naskh with the headings and the names of places in red.

Folios have been misplaced in several places; for instance the arrangement of the folios between foll. 17-25 is 17, 24, 18, 23, 19-22, 25; fol. 43 is placed after fol. 44; foll. 127-129 are detached from the binding. The MS. is slightly worm-eaten throughout. A portion of the upper marginal sides of foll. 121-130 is badly injured.

Not dated, apparently 18th century.

## No. 102.

fol. 583; lines 21; size  $11 \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

خورشید جهان نما

## KHWURSHÎD-I-JAHÂN NUMÂ.

An autograph copy of a very exhaustive, interesting and hitherto unknown geographical, historical and biographical en-

cyclopaedia, from the earliest period to A.H. 1280 = A.D. 1863, by Ilâhî Bakhsh ul-Husaynî الهى بخش الحسينى of Angrizâbâd in Mâldah.

Beginning:—

حمد فراوان تصدق استثنای جلالت افشای حضرت شاه جهان الغم

In the preface (fol. 17<sup>b</sup>) the author states that after completing the work كنز المصادر in A.H. 1268 = A.D. 1851 and the اقليم بلاغت in A.H. 1269 = A.D. 1852 he commenced to write the present work in A.H. 1270 = A.D. 1853 for which the title forms a chronogram. In a subscription at the end of the copy the author gives us to understand that he commenced the composition in the beginning of A.H. 1270 and completed it after eleven years' labour in A.H. 1280 = A.D. 1863. He promises to write an account of the succeeding years in a separate work.

The work is divided into twelve chapters called Burj, as follows:—

- I. Creation of the Universe, fol. 18<sup>b</sup>.
- II. America, fol. 19<sup>a</sup>.
- III. Africa, fol. 22<sup>b</sup>.
- IV. Europe, fol. 26<sup>b</sup>.
- V. Asia, fol. 43<sup>b</sup>.
- VI. Australasia and Polinisia, fol. 427<sup>a</sup>.

Under each country or town the author gives a geographical and historical account of the locality from the earliest period to the time of composition. The Indian portion of the work, which is comparatively more exhaustive, is treated with minute details.

- VII. Prophets, fol. 433<sup>b</sup>.
- VIII. Ancient philosophers, fol. 452<sup>b</sup>.
- IX. Saints, Poets and renowned persons, arranged in chronological order, fol. 453<sup>b</sup>.
- X. History of the different Şûfi schools, fol. 546<sup>b</sup>.
- XI. Buildings of great architectural importance, fol. 567<sup>a</sup>.
- XII. Account of the author—his relatives, ancestors, etc., fol. 579<sup>a</sup>.

A detailed index of the contents occupies the first fifteen folios of the copy.

Additions and emendations made by the author himself are found throughout the copy.

Written in a hasty but learned Indian Nasta'liq with the headings in red.

Not dated, apparently 19th century.

## IV. THEOLOGY AND LAW.

## (1) Hinduism.

## No. 103.

fol. 232; lines 21; size  $13\frac{1}{2} \times 9$ ;  $10\frac{1}{2} \times 6\frac{1}{2}$ .

## ترجمہ مہا بہارت

## TARJUMAH-I-MAHĀBHĀRAT.

A defective and incomplete copy of the Persian translation of the Mahābhārat, made by Akbar's order under the auspices of his prime minister Abul Fadl, who wrote an introduction to the work in A.H. 995 = A.D. 1587.

Beginning:—

ای ہزار ہزار عالم از شوق تو مست  
سر در درخت چست و جوی و جان پر کف دست

Out of the eighteen Parvas into which the entire work is divided, this volume contains the following:—

Abul Fadl's preface, on fol. 1<sup>b</sup>.

Fol. 10<sup>b</sup> is followed by a lacuna and the earlier portion of the first Parva is thus missing.

Parva II (styled *مَن*), on fol. 85<sup>v</sup>.

مَن دوم از کتاب مہا بہارت کہ آنرا سبھا پرہ گویند و درین پرہ دو ہزار و پانصد و یازدہ اشلوک است \*

تمام شد سبھا ۱۰۳<sup>b</sup> The Second Parva which ends thus on fol. 103<sup>b</sup> پرہ پرہ دوم است دو ہزار و پانصد و یازدہ اشلوک است بتاریخ ۲۴ رمضان ۹۹۵ ہجری ۱۵۸۷ م *is followed by Parva III beginning without any heading:—*

راویلی اخبار این قصہ را چنین روایت کردہ اند \*

The remaining portion of the MS., which apparently comprises Parvas IV-VII, does not bear any headings or rubrication and the copy breaks off with the words:—

اندر گفت کہ تو یکی از دشمنانرا کہ این مکت داشتہ باشد خواہی کشت اما آنکس را \*

The folios are misplaced in several places and the right order seems to be:—1-107, 109, 108, 110, 111-168, 173-176, 169-172, 177-232.

The MS., written in different hands, is water-stained throughout.  
Not dated, apparently 18th century.

### No. 104.

fol. 199; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

#### THE SAME.

This volume, containing the 12th and 13th Parvas of the Persian translation of the Mahābhārat, is introduced by the heading in red آغاز فن دوازدهم از مهابارت.

Beginning:—

راویان اخبار هندوستان چنین آورده اند که بدر و سنجی و غیره بفرمود الخ \*

It ends thus on fol. 73<sup>a</sup> تمام شد سات (ساتت) پرپ از کتاب مهابارت after which the 13th Parva begins thus:—

راویان اخبار این کتاب چنین آورده اند \*

Written in ordinary Indian Ta'liq.

Worm-eaten in some places.

Not dated, 18th century.

### No. 105.

fol. 154; lines 16; size  $9 \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{3}{4}$ .

#### THE SAME.

The 14th and 15th Parvas of the preceding work.

Beginning:—

آغاز فن چهاردهم از جمله هجده پرپ مهابارت که راجه جدشتر درین داستان اسید جگ کرده است - در آخر پرپ آن ساتیک مذکور شده که راجه جدشتر \*

The 15th Parva begins thus on fol. 141<sup>a</sup>:—

یلس اسرم پرپ فن پانزدهم از مهابارت که بعد از تمام نمودن راجه جدشتر اسید جگ بپام آمده - راویان اخبار هندوستان چنین روایت کرده اند که چون جیسن قصه اسید جگ را تمام بر راجه جنم جی -

This Parva seems to be incomplete and the MS. breaks off with the words همراه ایشان می باشند اینها هم از فرزندان خود ...

Written in careless Indian Ta'liq. In many places the contents are written diagonally.

Not dated, apparently 18th century.

### No. 106.

fol. 416; lines 15; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

ترجمہ جوگ ہاشٹ

TARJUMAH-I-JOGBĀSHISHT.

A Persian version, by an unknown translator, of Vālmīkī's Sanskrit work *Yogavāsishṭha* on Hindū gnosticism, in the form of a dialogue between the Rishi Vāsiṣṭha and Rāmaṇdra, taken from the abridged version of a Kashmiri Pandit, variably called Anandan (Rieu, I., p. 61<sup>a</sup>), Bahandan (Ethé, Ind. Office Lib. Cat. No. 1971), but in our copy پندت کشمیری ابہد نندن نام کہ صاحب انتخاب نسخہ جوگ ہشیت است.

Beginning:—

• بعد است بجزایب فیضدای شہی گویند گویال کہ الطاف و افضل آن

It is divided into the following six Prakaranas (پرکرن) cf. fol. 5<sup>b</sup>.

1. Vairāgya-Prakarana (بیراگ پرکرن).
2. Mumkshuvyavahāra-Prakarana (ممکشیہ پرکرن), fol. 44<sup>b</sup>.
3. Utpatti-Prakarana (اتپت پرکرن), fol. 58<sup>a</sup>.
4. Sthiti-Prakarana (not marked in the text).
5. Upasāma-Prakarana (اہشہ پرکرن), on fol. 146<sup>a</sup>.
6. Nirvana-Prakarana (نریان پرکرن), on fol. 250<sup>a</sup>.

The MS. breaks off in the beginning of the sub-division لچہراک belonging to the sixth Prakarana, with the following words:—  
خاطر او را هیچگونه خواہش و آرزو نباشد بدیدن صورت او خرسندنی و آرام...

### No. 107.

fol. 407; lines and size same as above.

Continuation of the preceding volume, beginning with the words:—

• و آرام و تسکین ہا با یاد پرہمتا پرہمتا ہشیر الہ

The sixth Prakarana ends on fol. 19<sup>a</sup> after which begins a chapter of the Mahābhārat called here *اَلشَّيْءُ بِرَبِّ* (cf. fol. 222<sup>a</sup>), beginning:—

راویان هند و عالمان ارجمند چنین روایت میکنند \*

Foll. 222<sup>a</sup>-235<sup>b</sup>. This section deals with the discourse between Krishna and Arjuna. It is styled here *مَلا گِیَان*, and seems to be a portion of the Bhagavadgītā, which was interpolated as an episode in the sixth Parva of the Mahābhārat, viz. the Bhishma Parva. According to a note in Ethé, India Office Lib. No. 1949, the Bhagavadgītā was translated by Prince Dārā Shikūh. Dr. Rieu, p. 59, notices two versions of the Gītā, both ascribed to Abul Faḍl. The present translator does not give his name.

Begins thus:—

این نسخه گِیَان مَلا جواب و سوال شری کرشن جیو (ر) ارجن که شکدیو  
با راجه پرچیت میگوید

Foll. 235-251. *سر اکبر* the Upanishads or Upnakhats (called here *اوپنکیت نرسنگه تاپنی*) compiled and translated from Sanskrit under the auspices of Prince Dārā Shikūh and finished A.H. 1067 = A.D. 1657. It is also styled *سر الاسرار*.

Beginning:—

همه فرشتها به پرچایت گفتند که آنجائی که از هر لطیف لطیف تر  
است \*

Foll. 251-285<sup>b</sup>. An abridged prose-translation of Vālmiki's Rāmāyana, the second great national epopee of the Hindus.

The translator's name does not appear in the text, and the narrative begins at once without any preface:—

نصل ..... در ذکر رام اوتار \*

Foll. 251<sup>a</sup>-407<sup>a</sup> *هریفس پرن* Haribansa Purāna. A Persian translation of the Harivansa, which forms an appendix, (or even a nineteenth Parva, sometimes styled *اچراج پرب* or *اچراج پرب* cf. fol. 400<sup>a</sup>), to some copies of the Mahābhārat. It begins with the account of the Rām Avatāra.

نصل ..... در ذکر رام اوتار چون سابقا مذکور شد که دعای در پسا  
و کهیشر الن \*

The copy ends:—ترجمه هریفس پرن تمام شد.

Both the copies are written in ordinary Indian Taliq by one scribe, whose name given at the end of the second copy is امير.

Not dated, apparently 19th century.

(2) Exposition of the Truth, Rights and Duties  
of Islām according to the various  
Sects and Doctrines.

No. 108.

fol. 75; lines 20-21; size  $10 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

حيرة الفقهاء

HAYRAT-UL-FUQAHA.

A work in the form of questions and answers on points of Muhammadan civil and ecclesiastical law in all its branches.

Beginning:—

الحمد لله رب العالمين والصلوة والسلام على الانبياء آدم و محمد  
وما بينهما من المرسلين الخ \*

The full name of the author is not given. On fol. 2<sup>b</sup> he designates himself as علا بخاري 'Alā Bukhārī, and says that he wrote the work, A.H. 695 = A.D. 1295, for Nawrūz Beg (cf. fol. 1<sup>b</sup>). C. Stewart, p. 153, says that the author is unknown and that the work is dedicated to Naṣīr-ud-Dawlah of Khurāsān, A.D. 1295.

In the Catalogue of the Persian Books and Manuscripts in the A.S.B., p. 5, No. AC. 15, the author is called مفتي بخاري, Muftī-i-Bukhārī. In the present copy (fol. 3<sup>a</sup>), which is written by a most careless and illiterate scribe, the title of the work reads thus: حيرة الفقهاء وحجته الفضل. The correct title therefore seems to be: حيرة الفقهاء وحجته الفضل or خيرة.

Written in careless Nasta'liq. Foll. 26-49 are written in a different hand.

The colophon says that the transcription, completed on the 10th of Jumādā I, A.H. 1247, was made by order of Mirzā Muḥammad Raḍī-ud-Dīn 'Alī bin Mirzā Muḥammad Khurram Bakht.

The MS. is mended and bordered in several places.

## No. 109.

fol. 407; lines 17; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

کنز العباد فی شرح الاراد

KANZ-UL-'UBBÂD FÎ SHARḤ-IL-AURÂD.

A copious commentary on the religious manual (اراد) of the celebrated Shihâb-ud-Din Suhrawardî (d. A.H. 632 — A.D. 1234), by 'Alî bin Ahmad ul-Gûrî علی بن احمد الغوری. See Hâj. Khal. V., p. 254. See also Loth. Arab. Cat. No. 363, where a copy of the work is noticed.

Beginning as in Loth., loc. cit.:—

اعظم المصالح لله العظیم و اکرم الصلوة على رسوله الكريم الخ \*

The author, who calls himself a disciple of Shaykh Rukn-ud-Din, says in the concluding lines, fol. 388<sup>a</sup>, that he completed the work in Shawwâl, A.H. 747 = A.D. 1346.

The original work is in Persian but the commentary is in Arabic.

The work is divided into numerous Faṣls and Dikrs and a detailed index of the contents with reference to the folios of the MS. on which each Faṣl or Dikr begins, occupies fol. 404<sup>a</sup>-406<sup>b</sup>.

Written in a hasty but learned Naskh with notes and emendations throughout the copy. According to the colophon on fol. 388<sup>a</sup>, the transcription of the MS. was commenced on the 25th Rabi' II, A.H. 1072, and completed on Friday, 21st Shawwâl of the same year. It is also stated here that this MS. was transcribed from an old copy, dated A.H. 842, which was in the use of Shaykh-ul-Islâm Maulânâ Qâḍî Badî'ud-Din.

Scribe:—جعفر بن قاضي عبد الرشيد بن داؤد بن محمد بن ركن الدين  
بن ميثا ابراهيم بن حسام الدين بن امام الدين بن ركن الدين بن حسين بن  
صلاح بن داؤد بن احمد بن محمد.

A note on the margin here, in the handwriting of the scribe, says that the notes of this MS. were completed on 12th Dulqa'd, A.H. 1072.

The original work is followed by a tract on the daily prayers, entitled مقصود المصلين, by Muẓaffar bin Ḥasan bin Mubârîk 'Uṣmâni مظفر بن حسن بن مبارک عثمانی, beginning thus on fol. 389<sup>b</sup>:—

حمد لله غيث و شكره نهيته مرعبودى را كه عبادت او بر اهل

سموات و الارض \*

It is based on the 'Umdat-ul-Muḥalli, better known as Kidāni, and is divided into eight chapters. This copy, however, breaks off in the middle of the seventh chapter.

The above tract is followed by a list of the names of renowned persons and holy saints with the year of death written under each. The dates are arranged according to the months, beginning with Muḥarram, and are brought down to A. H. 1072 = A. D. 1661.

Towards the end are found some short passages and quotations from various Arabic and Persian works.

### No. 110.

fol. 180; lines 13; size  $8\frac{1}{2} \times 5$ ;  $6 \times 3$ .

#### تَحْفَاتُ الصَّلَاةِ

#### TUHFAT-UṢ-ṢALĀT.

A work on the privileges and peculiarities of the benediction invoked upon the prophet (صلوة و سلام) based on the Qur'ān, Ḥadīṣ and other reliable works, by the well-known author 'Alī bin Ḥusayn Wā'iz Kāshifī راعظ كاشفي who died A. H. 939 = A. D. 1532.

The work is divided into several sections and a Khātimah, but a good deal of the first section is wanting, there being a lacuna at the beginning of the copy. It opens abruptly with the following line:—

در کتاب تعرف آنجا که بیان معتقد مولیه میکند فرموده الخ \*

فصل دوم در معنی صلوة و تسلیم fol. 26<sup>b</sup>.

فصل سوم در مباحث وجوب و استحباب fol. 32<sup>b</sup>.

فصل چهارم در کیفیت صلوة و تسلیمات fol. 37<sup>b</sup>.

فصل پنجم در اکثر احادیث با صلوة (و) ذکر برکات fol. 56<sup>b</sup>.

فصل ششم در مواظب صلوة و تسلیمات fol. 57<sup>b</sup>.

فصل ششم (sic) در فضایل فوائد صلوة و تسلیمات fol. 104<sup>b</sup>.

فصل هفتم در مذمت تارک صلوة fol. 152<sup>a</sup>.

فصل هشتم در آداب مصلي fol. 157<sup>a</sup>.

خاتمه در بیان صلوة مفذوخه fol. 167<sup>b</sup>.

Fol. 4<sup>a</sup> is followed by a lacuna and five or six leaves have been left blank.

A note on the fly-leaf says that this copy was transcribed at

the desire of the donor Maulavi Šadr-ud-Din Aḥmad, and deposited in the library A.H. 1282.

Written in ordinary Indian Ta'liq.

### No. 111.

fol. 37; lines 15; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

رسالہ صید

#### RISĀLAH-I-ŠAYDIYAH.

A treatise endorsed as رسالہ صید, by Fayḍ Ullah فیض اللہ, who composed it at the desire of Shāh Ṭahmāsp, written here, fol. 2<sup>b</sup>, as شاه طهماسب, probably Shāh Ṭahmāsp I of the Šafawī dynasty, who reigned from A.H. 930-984 (A.D. 1524-1576).

Beginning:—

حمد و سپاس بادشاهی را که مرغ دلہای مخلصان صید دام معجبت  
اوست النعم •

The work treats of legal precepts concerning hunting and the slaying of domestic and wild animals. It is divided into three Bābs and a Khātimah.

Written in beautiful Naskh on pink coloured papers within gold and blue coloured borders with an illuminated head-piece.

Not dated, apparently 18th century.

### No. 112.

fol. 148; lines 10; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

فتاویٰ ابراہیم شاہی

#### FIQH-I-IBRĀHĪM SHĀHĪ.

A work on legal prayers and other rites and observances of Islām, being a collection of opinions and decisions of particular law-cases, by Aḥmad bin Muḥammad bin Ḥamid, entitled Nizām-ud-Din نظام الدین, who dedicated it to Ibrāhīm 'Ādil Shāh, King of Bijāpūr (A.H. 941-965 = A.D. 1535-1557).

Beginning:—

حمد بیحد و ثناء بیحد کہ از قیاس افغاس افزونست •

The work is divided into two parts. This copy, comprising كتاب الايمان والاسلام to كتاب الطهارة, is the first part only. A copy of the second part كتاب الخنثى to كتاب النكاح is preserved in the Calcutta Madrasah Library. The Rāmpūr Library possesses two copies of the work.

Foll. 81-148 are hopelessly rotten and damaged.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

### No. 113.

fol. 319; lines 19; size  $10 \times 7$ ;  $7\frac{1}{2} \times 4$ .

براهين قاطع

BARĀHĪN-I-QĀṬĪ.

A Persian translation of Ahmad bin Hajar ul-Hayṣamī ul-Makki's (d. A.H. 973 = A.D. 1565) Arabic work الصواعق المعرقة, which contains a defence of the rightful claim of succession of the first three Khalīfs, against the heretics and Shī'ites, originally delivered as a course of lectures in Makkah, A.H. 950 = A.D. 1543 in the month of Ramaḍān (December).

The translation was made by Kamāl-ud-dīn bin Fakhr-ud-Dīn Jahramī کمال الدین بن فخر الدین جهرمی, A.H. 994 = A.D. 1580 at the desire of Sultān Ibrāhīm 'Ādil Shāh (A.H. 988-1036 = A.D. 1580-1627).

Beginning:—

الحمد لله الذي فضل وكرم نبينا محمد صلى الله عليه وسلم على سائر الانبياء الخ \*

It is divided into three Muqaddimahs, ten Bābs and a Khāti-mah, as follows:—

مقدمه اولی در ذکر احادیثی که در باب اهل بدعت و شیعه و روافض وارد شده. fol. 3<sup>b</sup>.

مقدمه دوم در بیان وجوب نصب امام. fol. 13<sup>a</sup>.

مقدمه سوم در اثبات امانت. fol. 13<sup>b</sup>.

باب اول در بیان کیفیت خلافت صدیق و استدلال بصحیبت آن بدلائل عقلیه و نقلیه و آنچه تابع آنست. fol. 14<sup>b</sup>.

باب دوم در آنچه مروی است از اکابر اهل بیت رضی الله تعالی عنهم  
در مدح و ثنای ابوبکر و عمر رضی الله تعالی عنهما fol. 84<sup>b</sup>

باب سوم در بیان افضلیت ابوبکر رض بر سایر این امت باز عمر باز  
عثمان باز علی الخ fol. 93<sup>b</sup>

باب چهارم در خلافت عمر رض fol. 138<sup>b</sup>

باب پنجم در فضایل و خصوصیات عمر رض fol. 140<sup>b</sup>

باب ششم در خلافت عثمان رض fol. 159<sup>a</sup>

باب هفتم در خلافت علی ابن ابی طالب رض fol. 171<sup>a</sup>

باب هشتم در مآخر و فضایل و بعضی از احوال علی رض fol. 176<sup>a</sup>

باب نهم در خلافت حسن و فضایل و مآثر و کرامات وی رض fol. 202<sup>a</sup>

باب دهم در فضایل اهل نبوی fol. 210<sup>b</sup>

خاتمه در بیان اعتقاد اهل سنت و جماعت در حق صحابه fol. 298<sup>b</sup>

Written in a fair Nasta'liq.

Dated Bījāpūr, Ramadān, A.H. 995. The first folio is supplied in a quite modern hand.

## No. 114.

fol. 34; lines 11; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

مناظره جمہوریہ

MUNAZARAH-I-JAMHŪRIYAH.

A controversial work in defence of the Shi'ah tenets, translated from an Arabic treatise on the discussion held at Mashhad, in A.H. 878 = A.D. 1473, between Mullā Harawī and Shaykh Muḥammad Jamhūr, by Muḥammad bin Muḥammad, better known as Jalāl-ud-Dīn ul-Kāshānī جلال الدین المعروف بہ جلال الدین الکاشانی, in A.H. 1001 = A.D. 1592.

Beginning:—

ثنا و محمّدتی کہ زبان بیان بحکم انت کما الخ

The title of the work is not given in the text, but in an endorsement in a fly-leaf at the beginning it is called

مناظرۂ جمہوریہ معروفۂ برسالت شہید محمد جمہور \*

Written in fair Indian Ta'liq within gold and coloured-ruled borders with an ordinary decorated head-piece and 'Unwân.

The MS. was written during the time of Āṣaf-ud-Daulah Bahādur at the desire of Rāi Bahādur Singh.

Dated, Lucknow, Dūlqa'd, A.H. 1210.

### No. 115.

fol. 425; lines 17; size  $13\frac{3}{4} \times 8\frac{1}{2}$ ;  $8\frac{1}{4} \times 4\frac{1}{2}$ .

فوائد آصفیہ

FAWĀ'ID-I-ĀṢAFĪYAH.

A very comprehensive work on the special privileges and essential peculiarities of the Friday and other congregational prayers, based on the Qurān, Hadīṣ and sayings of the Imāms and other holy persons, originally delivered as a course of lectures from the 13th of Rajab, A.H. 1200 to the 7th of Sha'bān, A.H. 1201, by Sayyid Dildār 'Alī bin Sayyid Muḥammad Mu'in-ud-Dīn ul-Hindī un-Naṣīrābādī سید دلدار علی بن سید محمد معین الدین الہندی النصیر آبادی.

Beginning:—

جميع محمد و عذوف سنایش جذاب واحد لحدیرا مرزا ست \*

The full title of the work, given in the Preface, is فوائد آصفیہ العواظ حسنیہ but in the Kashf-ul-Hujub, p. 570, it is called العواظ الحسینیہ. It consists of fifty-one lectures called موعظه. A detailed account of the contents is given in the beginning of the work.

The original work is followed by a fragment (fol. 421-425) of the Tārīkh-i-Ibn-i-Hilāl relating to the correspondence between 'Alī and Ma'āwiyah after the former's return from the battle of Jūmal.

Written in fair Indian Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Shawwāl, A.H. 1211.

A note on fol. 1<sup>a</sup>, dated 11th Ramaḍān, A.H. 1252, records the price of MS. as Rs. 30.

## No. 116.

fol. 138; lines 14; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

ذو الفقار

DULFAQÂR.

A refutation of the 12th Chapter of Shâh 'Abd-ul-'Azîz's popular work *تحفة اثنا عشرية*, by the same Dildâr 'Alî.

Beginning:—

الحمد لله لمثبت الحق و مزيل البطل و الصلوة على الدعاة \*

The work and the author are mentioned in the *Kashf ul Hujub*, p. 221.

The following note on fol. 1<sup>a</sup> by one Sajjâd 'Alî, whose seal, dated A.H. 1282, immediately follows his signature, gives the particulars of the work.

کتاب ذو الفقار تصنیف جذاب علیین مآب سید المجتهدین قدوة المتکلمین المولی ..... مولانا سید دلدار علی ... در جواب باب دوازدهم از کتاب تحفة اثنا عشریه در بیان تولد و نبوا \*

Written in fair Indian Ta'liq.

Not dated, apparently 19th century.

## No. 117.

fol. 321; lines 20; size  $11\frac{3}{4} \times 7$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

An anonymous Shî'ah work in support of 'Alî's right to the Imâmat and treating of the prerogatives and miracles of the Imâms.

Beginning:—

حمدی که حامدان ملا اعلی و ذاکران کبره نبوا از ادای آن عاجز اند \*

The name of the author and the title of the work are not given in the text, but in an endorsement on fol. 1<sup>a</sup> it is described as *کتاب امامیه در بحث امامت*.

In the beginning, as well as in the concluding lines, it is said that the author lived for a long time at Haydarâbâd and that he wrote this work for 'Abd Ullah Qutub Shâh (A.H. 1035-1083 = A.D. 1625-1672). We also learn that he completed it after one and a half years' labour in A.H. 1058 = A.D. 1648.

It is divided into a Muqaddimah, on the significance of the Imam and the necessity for his existence (fol. 3<sup>a</sup>); a book (Bâb),

on the claims of 'Alī (fol. 7<sup>b</sup>), subdivided into twelve Chapters (Faṣl), devoted to the prerogatives and the miracle of the Imāma, and a Khātimah, containing miscellaneous observations, fol. 315<sup>b</sup>.

Written in ordinary but legible Indian Ta'liq with rubrications.

Dated 26th Rabi' I, A.H. 1081.

A seal of a certain noble (name illegible) of Shāh 'Ālam's court is fixed at the end.

### No. 118.

fol. 384; lines 15; size  $11 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

#### THE SAME.

Another copy of the preceding work ending with the tenth chapter. Occasional notes and emendations on the margins.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

### No. 119.

fol. 383 (385-766); lines and size same as above.

The continuation of the preceding copy beginning with the eleventh chapter and ending with the Khātimah. This copy begins with a short preamble in which it is said that this is the second volume of the work.

Beginning:—

الحمد لله رب العالمين ..... وبعد بخدمت طالبان راه شاهی و شیعیان  
با صدق و صفا \*

Written in the same hand as the preceding copy with marginal notes and emendations.

Not dated, 19th century.

### No. 120.

fol. 351; lines 25; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

An anonymous work on the laws, sacred rites and ceremonies to be observed by pilgrims, based on the 'Ilal-ul-Hajj of Shaykh-  
uṣ-Ṣudūq Abi Ja'far Muḥammad bin 'Alī bin Husayn bin Mūsā  
bin Bābwayh ul-Qummi (d. A.H. 381 = A.D. 991), and other works  
on similar topics, by Muḥammad Taqī bin Majlis محمد تقی بن مجلسی.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد الانبياء و المرسلين محمد  
و عترته الطاهين النج \*

The author, who calls himself (fol. 2<sup>a</sup>) محمد تقی بن مجلسی, is most probably identical with Muhammad Taqi bin Maqṣūd 'Alī ul-Majlisī, who died in A.H. 1070 = A.D. 1659, and whose work رسالة فی الصحیح is mentioned in Kashf-ul-Hujub, p. 256.

The copy is defective towards the end and breaks off with the words منقولست از علی از ابو بصیر

Written in ordinary Naskh with additions and emendations on the margins.

A seal of Fāḍil Khān of 'Ālamgir's court, three of the later kings of Oude and one of Muzaffar Husayn, are found on fol. 1<sup>a</sup>.

Not dated, apparently 18th century.

## No. 121.

fol. 306; lines 19; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

تحفۃ الزائر

TUHFAT-UZ-ZÂ'IR.

A compendium of all the sacred rites and ceremonies to be observed by the Shi'ite pilgrims and visitors to the holy tombs of the Imāms and other places of sanctity, by Muḥammad Bāqir bin Muḥammad Taqi محمد باقر بن محمد تقی the famous author of many Shi'ite works, who was born A.H. 1038 = A.D. 1628, composed this work A.D. 1085 = A.D. 1674 (cf. fol. 306<sup>a</sup>), and died A.H. 1110 = A.D. 1698.

Beginning:—

کبروتر سنجشی که از بروج مشیقه اقواء حامدان آهنگ در و بام صوامع  
و مسامع قدسیان را شاید مفیض القلوبی را سزا ست النج \*

It is divided into a Muqaddimah, twelve Bābs and a Khātimah, as follows:—

fol. 3<sup>a</sup>. مقدمه در بیان آداب سقر است

باب اول در بیان ثواب تعمیر قبور مقدسه حضرت رسول و ائمه هدی ...

fol. 9<sup>b</sup>. و ثواب زیارت ایشان و آداب زیارتهای ایشان

باب دهم در فضیلت و کیفیت زیارت رسول خدا و فاطمه زهرا و ائمه  
 یقین fol. 17<sup>a</sup>.

باب سیم در فضیلت زیارت امیرالمومنین... و کیفیت زیارت آنحضرت fol. 35<sup>a</sup>.  
 باب چهارم در بیان فضیلت نجف اشرف و کوفه و مسجد کوفه و آب  
 فراتست fol. 73<sup>b</sup>.

باب پنجم در فضایل زیارت سید الشهداء حسین بن علی... fol. 89<sup>a</sup>.  
 باب ششم در بیان فضیلت حایر و کربلا معلی و فضیلت تربت حضرت  
 امام حسین و آداب آنست fol. 110<sup>a</sup>.  
 باب هفتم در زیارت مطلقه آنحضرت که مخصوص بوقتی از اوقات نیست  
 و آداب آنها و سایر اعمال و ادعیه که در روزه مقدسه باید بعمل  
 آورد fol. 123<sup>b</sup>.

باب هشتم در بیان فضیلت و کیفیت زیارت آنحضرت که مخصوص اند  
 بایام و اوقات معلومه و امکنه بعیده fol. 174<sup>b</sup>.

باب نهم در بیان فضیلت و کیفیت زیارات حضرات امام موسی کاظم و  
 امام رضا و امام محمد تقی fol. 209<sup>b</sup>.

باب دهم در بیان فضیلت و کیفیت زیارت حضرت امام علی نقی و امام  
 حسن عسکری و صاحب الامر... و ادعیه توسل بائمه علیهم السلام  
 و عرایضی که بخدمت ایشان نویسد fol. 229<sup>a</sup>.

باب یازدهم در بیان زیارت جامعه است که هر امامی را بان زیارت میتوان  
 کرد و استغاثه بایشان نمودن و عرایض بخدمت ایشان نوشتن در  
 حاجتها و شدتها و کیفیت صلوات فرستادن بر ایشان fol. 256<sup>b</sup>.

باب دوازدهم در آداب زیارت بنیابت و زیارت اولاد ائمه علیهم السلام  
 و اصحاب ایشان و فضیلت سایر یتاق شریفه است fol. 298<sup>b</sup>.  
 خاتمه در بیان آداب ملاقات زائران ائمه علیهم السلام fol. 306<sup>a</sup>.

Written in clear Naskh within gold and coloured-ruled borders with rubrications and an illuminated head-piece. The margins of foll. 1<sup>b</sup> and 2<sup>a</sup> are decorated with floral designs.

Dated Shawwāl, A.H. 1243.

Scribe: — ابن شیخ علی شیخ ابو الحسن.

Additions and emendations are occasionally found on the margins.

## No. 122.

fol. 489; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

حق الیقین

HAQQ-UL-YAQİN.

A comprehensive work on the leading dogmas, principles and theories of Islāmism from the strictest Shi'ite standpoint, by the well-known Shi'ah Mujtahid Muḥammad Bāqir bin Muḥammad Taqī Majlisī محمد باقر بن محمد تقی مجلسی (d. A.H. 1110 = A.D. 1698), who completed it in A.H. 1109 = A.D. 1697.

Beginning:—

الحمد لله الواحد الفرد الصمد العليم القدیر الذی لیس کمثله شی  
وهو السميع البصیر \*

It comprises the following six books:—

- fol. 2<sup>b</sup>. باب اول در اقرار بوجود حق تعالی وصفات کمالیه اوست -  
 fol. 7<sup>a</sup>. باب دوم در بیان صفاتیست که از حق تعالی نفی باید کرد  
 fol. 10<sup>b</sup>. باب سیم در بیان صفاتیست که متعلق است بانفعال حق تعالی  
 fol. 12<sup>a</sup>. باب چهارم در مباحث نبوة  
 fol. 24<sup>b</sup>. باب پنجم در امامت است

In this chapter, which occupies more than half the work, the author demonstrates the exclusive claims of 'Alī and his descendants to the Imāmat, and disparages his opponents at considerable length.

باب ششم در اثبات معاد است و بیان مقدمات آن و توابع آن از وقت  
مرگ تا انقضای امر عالم \*

Printed in Teheran, A.H. 1241.

Written in minute clear Nasta'liq within coloured-ruled borders.

Dated Diqa'd, A.H. 1218.

The copy bears on the fly-leaf the seals of Amjad 'Alī, Sulaymān Jāh and Wājid 'Alī.

## No. 123.

fol. 536; lines 23; size  $12 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

عين الحياة

‘AYN-UL-HAYÂT.

A very popular and exhaustive work on theology and ethics based on the Qurân and traditions, from a strict Shi‘ite standpoint, by the same Muḥammad Bâqir bin Muḥammad Taqî Majlisî (d. A.H. 1110 = A.D. 1698).

Beginning:—

آلي حمد و جواهر ثنا نحتف باركاه جلال كبرياء الع

The work is divided into numerous sections, variously styled فصل, باب, شعبه, لعمه, مقصد, تقرير, فائدة, اصل, مصباح, ينبوع, etc. See E. G. Browne, Camb. Cat., pp. 64-69.

Printed at Teheran, A.H. 1240.

Written in beautiful Naskh within gold and coloured-ruled margins with an illuminated head-piece and a double-page ornamented ‘unwân. The Arabic texts, frequently quoted, are written with all vowels. Additions and emendations are occasionally found on the margins.

The last folio has been supplied in a different hand.

All the seals at the beginning and end of the copy have been rubbed out by some mischievous hand.

Not dated, apparently 18th century.

## No. 124.

fol. 103; lines 11; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

غديرية

GADÎRIYAH.

A Shi‘ah treatise in support of ‘Alî’s claim to the Imâmat, by ‘Abd Ullah bin Shâh Manṣûr ul-Qazwini عبد الله بن شاه منصور القزويني.

Beginning:—

الحمد لله يا عصف الرسل رحمة للعالمين و جاعلهم مبشرين الع

The following particulars regarding the work and its author are given in the Kashf-ul-Hujub, p. 392:—

الغدير - في اثبات امير المؤمنين لمولانا عبد الله بن شاه منصور  
الغزويني الطوسي المعاصر للشيم الحر العاملي \*

It would appear from the above passage that the author was a contemporary of Shaykh Hurr ul-'Amulī, who is most probably identical with Muhammad bin Hasan ul-Husaynī ul-Hurr ul-'Amulī, d. A.H. 1099 = A.D. 1688 (see Brock. ii, p. 412).

Written in fair Indian Ta'liq within gold and coloured-ruled borders with decorations in the beginning.

Not dated, apparently 19th century.

### No. 125.

fol. 93; lines 14; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

A collection of three treatises (bound together), on some questions regarding Muhammadan theology and law, according to the Shī'ite School, by Muhammad bin Muhsin bin Murtaḍā, surnamed 'Alam-ul-Hudā محمد بن محسن بن مرتضى علم الهدى (cf. fol. 1<sup>b</sup>). Rieu, I, p. 140, followed by Ethé, Bodl. Lib. No. 1766, while questioning the date A.H. 1070 (A.D. 1659), given in the Bibliotheca Sprengeriana, No. 585, as a time when 'Alam-ul-Hudā was still alive, holds that he lived in the first half of the seventh century of the Hijrah. Evidences in this copy however tend to support the date given in the Bibl. Spreng. *loc. cit.* At the end of the first treatise (fol. 69<sup>b</sup>), the author says that he finished its composition in Duḥijjah, A.H. 1098 = A.D. 1686.

يقول عبد الله الغدير ..... محمد المدعو علم الهدى ابن محمد المتصن  
عفا الله ..... واتفق تاليفها بقرية قمصر من قرى بلدنا قاسان لشهر ذى القعد  
الحرام من شهر حجة ثمان وتسعين و الف من الهجرة الباصرة ...

Again at the end of the third treatise, fol. 91<sup>a</sup>, the author says that he extracted it from the original in Duḥa'd, A.H. 1097 = A.D. 1685.

و استخرج هذه المسألة من اصل الرسالة نظميها الغدير الى ربه في كل  
سوطن محمد المدعو علم الهدى ابن محمد المتصن لشهر ذى القعدة الحرام  
من شهر حجة سبع وتسعين و الف من الايام الهجرية ...

I. Foll. 1<sup>b</sup>-70<sup>a</sup>. Sha'a'ir-ul-Imān, dealing with some points relating to the principles of Muhammadan theology and law.

Beginning :—

بعد از آرایش دل و زین بسطایش و ستایش آنرینند آشکر و نهان النجم •

It is divided into the following five Maqálahs :—

fol. 2<sup>a</sup>. مقاله نخستین در تفصیل اعمال بر سبیل لجمال

fol. 7<sup>a</sup>. مقاله دوم در بیان فرایض طاعات

fol. 22<sup>a</sup>. مقاله سیم در بیان فوائد حسنات

fol. 37<sup>a</sup>. مقاله چهارم در بیان مضطورات

مقاله پنجم در بیان مکرهات

II. Foll. 71<sup>b</sup>-78<sup>a</sup> *Khulāṣah-i-Kitāb-i-Haqquzār*. A tract in which the author vehemently denounces the doctrines, rites and religious observances of Sūfis which he declares as heretical.

Beginning :—

بعد از آرایش دل و زین بستایش پروردگار آشکر و نهان النجم •

Foll. 79<sup>b</sup>-93<sup>a</sup>. *Sulālat-ul-Mi'yār*. A theological discussion of the restrictions to be observed in the composition of poetry and verses, being an extract made by the author himself from his larger work *معیار الاشعار*.

Beginning :—

بعد از ادای وظائف حمد پروردگار النجم •

Written in learned Naskh, with rubrications. Marginal notes and emendations are occasional.

Dated A.H. 1099.

## No. 126.

fol. 129; lines 28-34; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $9 \times 5$ .

ترجمه شعب الایمان

TARJAMAH-I-SHU'AB-UL-ĪMĀN.

A work on the leading dogmas and principal theories of Islamism based on the Qurān, Ḥadīṣ and other standard works. It is a translation of Sirāj-ud-Dīn Abū Ḥafṣ 'Umar Qazwīnī's abridgment of Abū Bakr Aḥmad bin Ḥusayn ul-Bayhaqī's (d. A.H. 458 — A.D. 1065) "*Shu'ab-ul-Īmān*." The translation was made by Nūr-ud-Dīn ibn Jalāl-ud-Dīn نور الدین ابن جلال الدین, who added a Muqaddimah, a Khātimah and some more matter to the work.

Beginning:—

الحمد لله رب العالمين الكريم صل و سلم على عبدك و حبيبك  
و رسولاك الميم

The work is divided into a Muqaddimah, seventy-seven Shu'bas and a Khâtimah. A detailed index of the contents with reference to pages has been given at the beginning of the copy.

Written in careless Nasta'liq with notes and emendations occasionally found on the margins.

Dated, Friday, the 2nd of Jumâdâ II., A.H. 1105.

Scribe:—مصدداک ( یر ).

The MS. is worm-eaten, and pasted over in many places.

## No. 127.

fol. 61; lines 10; size  $10\frac{1}{2} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

### تبصرة الزائر

#### TABŞIRAT-UZ-ZÂ'IR.

A treatise on the rites and ceremonies to be observed by the Shi'ite visitors to the sacred tombs of the Imâms and places of sanctity, by Mir Muḥammad Badî' ibn Mir 'Abd-ul-Quddûs Raḍawî Mashhadi میر محمد بدیع ابن میر عبد القدوس رضوی مشہدی, who finished it, according to the concluding lines, on the 8th of Jumâdâ II., A.H. 1157 = A.D. 1744.

Beginning:—

الحمد لله رب العالمين و الصلوة على محمد سيد النبيين \*

According to the preface the treatise contains the translation of the 22nd Book of Muḥammad Bâqir Majlisî's (d. A.H. 1110 = A.D. 1678) Bihâr-ul-Anwâr. The Arabic text is followed by inter-linear translation written in minute Nasta'liq.

Written in beautiful bold Naskh within gold and coloured-ruled borders with an illuminated head-piece. According to the colophon the MS. was written by order of Nawwâb Ḥusayn 'Alî Khân Şâhib Bahâdur, son of Haydar 'Alî Khân.

Dated 2nd Şafar, A.H. 1237.

Scribe:—علي ابن محمد.

All the pages of the MS. are pasted over with thin paper.

## No. 128.

fol. 171; lines 19; size  $11 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 3\frac{1}{2}$ .

قُرَّةُ الْعَيْنَيْنِ

## QURRAT-UL-'AYNAYN.

A work on the praiseworthy-qualities and the great merits of the Khalifahs Abû Bakr, 'Umar and 'Usmân, based on the traditions of the prophet and holy men, by the well-known Indian scholar Shâh Wali Ullah d. A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله الذي بعث عبده محمدا على الله عليه وسلم الى العالمين •

The full title of the work given in the preface is قُرَّةُ الْعَيْنَيْنِ بِدَرِّ تَفْضِيلِ الشَّيْخَيْنِ.

Written partly in Indian Ta'liq and partly in ordinary Nas-ta'liq with occasional notes on the margins.

Not dated, apparently 19th century.

## No. 129.

fol. 28; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

خُلَاصَةُ الْإِسْلَامِ

## KHULÂṢAT-UL-ISLÂM.

A short theological treatise on the religious duties and observances of Islâm, according to the Hanafi School by Ismâ'il bin Luṭf Ullah ul-Bâkharzî اسماعيل بن لطف الله البخارزي.

Beginning:—

حمد و سپاس و ثنای بی قیاس خداوندی را که مجموع مخلوقات را از کم عدم بصحرائی وجود آورد •

It is divided into the following twenty-two Bâbs (chapters):—

fol. 2<sup>a</sup>. باب اول در بیان ایمان و اسلام و احسان و صفات باری تعالی .

fol. 7<sup>b</sup>. باب دوم در بیان آداب .

fol. 8<sup>b</sup>. باب سوم در بیان دعاها و اُبدست .

fol. 9<sup>b</sup>. باب چهارم در بیان فريضة و سنت و ضوابط .

fol. 11<sup>b</sup>. باب پنجم در بیان غسل .

fol. 12<sup>a</sup>. باب ششم در بیان فريضة های نيسيم .

fol. 13<sup>a</sup>. باب هفتم در بیان مسح کشيدن بر موزه .

- باب هشتم در بیان نماز fol. 13<sup>a</sup>.  
 باب نهم در بیان نماز گذاردن fol. 17<sup>a</sup>.  
 باب دهم در بیان قنوت در نماز fol. 17<sup>b</sup>.  
 باب یازدهم در بیان قرض و ولجب و سنت و نفل و تفرقه میان ایشان fol. 18<sup>a</sup>.  
 باب دوازدهم در بیان اوقات نماز fol. 18<sup>b</sup>.  
 باب سیزدهم در بیان سجده سهو fol. 19<sup>a</sup>.  
 باب چهاردهم در بیان سجده تلاوت  
 باب پانزدهم در بیان نماز جمعه fol. 20<sup>b</sup>.  
 باب شانزدهم در بیان نماز عید رمضان و عید قربان fol. 21<sup>a</sup>.  
 باب هجدهم در بیان نماز جفازة fol. 22<sup>a</sup>.  
 باب هیزدهم در بیان زکوة fol. 23<sup>a</sup>.  
 باب نوزدهم در بیان روزه fol. 24<sup>a</sup>.  
 باب بیستم در بیان حج fol. 26<sup>a</sup>.  
 باب بیست و یکم در بیان حیض fol. 26<sup>b</sup>.  
 باب بیست و دوم در بیان نفاس fol. 28<sup>a</sup>.

Written in ordinary, but legible, Indian Ta'liq.

The colophon says that the transcription was completed in the house of Muḥammad Riḍā Khān at Hoogly, on the 19th of Muḥarram, A.H. 1179, by Amān Ullah of Qutbpur, Sātgam.

## No. 130.

fol. 87; lines 17-19; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

### رساله تجارت

#### RISĀLAH-I-TIJĀRAT.

A splendid copy of a treatise on legal points relating to commerce, sale, earnings and other monetary affairs, according to the Shi'ite doctrine.

Beginning:—

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين \*

The name of the author and the title of the work are not given in the text, but in the concluding line the work is ascribed to آقا محمد باقر بهبهانی Āqā Muḥammad Bāqir Bahbahānī, the great Shi'ah Mujtahid, who died in A.H. 1205 = A.D. 1790.

قد اتفق الفراغ من تحرير هذه الرسالة الفارسي ( الفارسيه ) من تأليف  
مولانا افضل العلماء واعلم الفضلاء آقا محمد باقر بهبهاني ادام الله ايام افادته .

The title is taken from a line in the beginning :— این رساله ایست :—  
در احکام تجارت الخ.

Written in beautiful learned Shikastah hand within gold and coloured-ruled borders with an illuminated head-piece. Marginal emendations and annotations are occasional.

Not dated, apparently 18th century.

The name of Šafdar Nawwâb (of Patna), written on the margin of fol. 1<sup>b</sup>, suggests that the MS. once belonged to him.

### No. 131.

fol. 280; lines 17; size  $9\frac{1}{2} \times 6$ ;  $7 \times 4$ .

تنوير المنار

TANWÎR-UL-MANÂR.

A Persian commentary on Hâfiẓ-ud-Dîn Naṣafî's (d. A.H. 710 = A.D. 1310) famous text al-Manâr on the principles of Muhammadan law and jurisprudence, according to the Hanafî School, by 'Abd-ul-'Alî Muḥammad, better known as Baḥr-ul-'Ulûm bin Nizâm-ud-Dîn al-Anṣârî بن بصر العلوم بن نظام الدین الانصاري (d. A.H. 1226 = A.D. 1811).

Beginning with the Arabic Preface:—

الحمد لله الذي احكم اصول الشريعة الغراء .

A copy of the work is noticed in the Catalogue of the Calcutta Madrasah Library, p. 66.

Written in ordinary Indian Ta'liq with the text overlined in red. Emendations and corrections are occasionally found on the margins.

Dated 25th Jumâdâ I., A.H. 1232.

### No. 132.

fol. 169; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

قیامت نامه

QIYÂMAT NÂMAH.

An account of the events which are to take place at the approach of the Day of the Resurrection, and a detailed description

of the world to come, based upon the Qurān and Hadīṣ, by the same 'Abd-ul-'Alī Muḥammad, better known as Baḥr-ul-'Ulūm (d. A.H. 1226 = A.D. 1811).

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله محمد خاتم المرسلين الخ \*

The work comprises the following three chapters:—

باب اول در اشراط ساعت fol. 1<sup>b</sup>.

باب دوم در بیان احوال ساعت و الوقائع التي تقع بعد العشر fol. 42<sup>a</sup>.

باب سوم در صفات جنت و جهنم و در صفات اهل جنت و اهل

جهنم fol. 115<sup>a</sup>.

We learn from the colophon that this work, composed by the author during his stay in the Madrasah of Munshi Sayyid Ṣadr-ud-Dīn at Būhār, was transcribed by Maulavi Sayyid Ṣadr-ud-Dīn Aḥmad's order in A.H. 1288 by Irādat 'Alī of Būhār.

هذا ما نيسر لنا في املاء الرسالة يفتح الرحمن اما هذه الرسالة المنبركة  
المسمى ( المسماة ) بقيامت نامه از تصانيف افضل علماء متأخرين .....  
... مولانا عبد العلي قدس سره ..... حين تشریف داشتن بموضع بوهار  
در مدرسه عاليه منشي سيد صدر الدين مرحوم تصنيف يافته اين نقل ششم  
است - حسب فرموده مولوي سيد صدر الدين احمد صاحب حقيقي دام  
اقباله في التاليف بيست و نهم ماه آس سنه ۱۲۸۸ هجري ..... روز يكشنبه  
از فضل رب العالمين و طيفيل جناب سيد المرسلين اين قيامت نامه متبرک  
باتمام رسانيد ( رسيد ) ... كتبه ارادت علي بوهاري ...

Written in clear Nasta'liq with the headings in red.

### No. 133.

fol. 194; lines 18; size 10 $\frac{1}{4}$  × 6; 8 $\frac{1}{4}$  × 4.

مولت فضله

ŞAULAT-I-ĞAZANFARĪYAH.

A Sunni denunciation of the Shī'ite custom of "temporary marriage" ( منعه ), written, A.H. 1237 = A.D. 1821, in refutation of Dildār 'Alī's son Sayyid Muḥammad's work بارگه غيغيه on the legality of the mut'aa, by Muḥammad Rashid-ud-Dīn محمد رشيد الدين.

a pupil of Maulânâ Shâh 'Abd-ul-'Azîz (d. A.H. 1239 = A.D. 1824), the author of the popular work تحفة اثنا عشرية and of several other works.

Beginning:—

الحمد لله الذي أنزل الكتاب نورا مبينا لمن سلمت عيناه ألم •

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

### No. 134.

fol. 375; lines 9; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

تبصرة المصتدين

TABŞIRAT-UL-MUHTADÎN.

A Persian translation and explanation of Sayyid Muḥammad Taqî bin Sayyid Ḥusayn's Arabic work Ḥadiqat-ul-Wā'izîn, which contains a course of lectures on Muhammadan theology and moral philosophy, delivered in the month of Ramâdân, A.H. 1258 = A.D. 1842.

The original work was dedicated to Amjad 'Alî Shâh at whose desire this Persian paraphrase was made by Sayyid 'Abd-Ullah سید عبد الله in Rajab, A.H. 1261 = A.D. 1845.

Beginning:—

الحمد لله الذي أمرنا بالتقوى ونهي عن اتباع النفس والهوى •

Written in clear Nasta'liq within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously ornamented double page 'Unwân.

A neat and beautiful copy, probably prepared for Amjad 'Alî Shâh at whose desire the translation was made.

### No. 135.

fol. 275; lines 15-19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7-7\frac{1}{2} \times 3\frac{1}{2}$ .

فتاوى برهنة

FATĀWĀ-I-BARAHNAH.

A compendium of Muhammadan theology and law according to the Hanafite School, by Naṣîr-ud-Dîn Lâhaurî نصير الدين لاهوري.

Beginning:—

حمد مرخدلی جہاں را کہ یکتاست با یوسف کمال و مبرا ست  
از نقص و زوال •

The work has been lithographed at Lahore.

Three folios of a different work on the same topic are prefixed to this MS.

Written in careless Indian Ta'liq with numerous emendations and annotations.

The MS is mended and pasted over in many places. Fol. 12, 15 and 260-265 have been bound upside down. Fol. 4<sup>b</sup> is written in a later hand.

Not dated, apparently 19th century.

### No. 136.

fol. 373; lines 17; size  $9 \times 5$ ;  $6 \times 2\frac{1}{2}$ .

جمال العالمین

JAMÂL-UŞ-ŞÂLIHÎN.

Exposition of the principal rites, duties and observances of Islâm, according to the Shi'ah School, based on the Qurân, Hadîs and sayings of holy men, by Husayn bin 'Abd-ur-Razzâq حمید الرزاق.

Beginning:—

الحمد لله رب العالمین حق حمده و ملی الله علی محمد •

It is divided into a Muqaddimah, twelve Bâbs and a Khâtimah. The Bâbs, each sub-divided into several Faslâ, begin respectively on fol. 9<sup>a</sup>, 52<sup>b</sup>; 64<sup>b</sup>, 138<sup>a</sup>, 163<sup>a</sup>, 224<sup>a</sup>, 234<sup>a</sup>, 244<sup>b</sup>, 303<sup>b</sup>, 319<sup>a</sup>, 330<sup>b</sup> and 346<sup>b</sup>.

Written in a clear minute Naskh within gold and coloured-ruled borders with an illuminated head-piece and rubrications.

Not dated, apparently 18th century.

### No. 137.

fol. 216; lines 15; size  $8\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

تعهد المسلمین

TUHFAT-UL-MUSLIMÎN.

A defective and incomplete copy of a work on the observances, rites and dogmas of Islâmism, according to Shi'ite School.

The copy is defective at both ends, and the title is taken from an endorsement on a fly-leaf at the beginning.

It opens abruptly thus:—

• نعمت مغفرت را بر خولن ادراک فضل و عوایب النعم

and breaks off چنان شد نند ... موج زن

Foll. 26-29 are bound upside down.

Written in ordinary Indian Ta'liq within coloured-ruled borders.

Not dated, apparently 19th century.

### No. 138.

fol. 144; lines 19; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

مباحثه ملا با پادری

MUBAḤAṢAH-I-MULLĀ BĀ PĀDRĪ.

A defective copy of a Musulmān refutation of a certain Padre's defence of Christianity. Several folios are wanting in the beginning and consequently the name of the author, title of the work, etc., cannot be ascertained.

In an endorsement on the fly-leaf the work is called مباحثه ملا با پادری.

It opens abruptly thus:—

• خوشتر از دیدن هزار بوستان و بستان

and ends:—

تا وقتی که مدعا به حصول انجامد ملا نیز چنین گفت •

Written in ordinary Indian Ta'liq within coloured-ruled borders.

Not dated, apparently 19th century.

The MS. is pasted with thick patches.

### No. 139.

fol. 111; lines 18; size  $11 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

خطبة الأئمة

KHAṬĪ'AT-UL-A'IMMAH.

Account of a debate which took place between the author and some lawyers of the four Islamic Schools, viz. Hanafi, Maliki, Shāfi'i and Hanbali, and in which the author attempted to refute their doctrines.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله  
اجمعين حقتعالى ببرهان تحقيق الحق \*

In the preface the author, who calls himself *يُوحَنَّا بَنِي إِسْرَائِيل* *Yûhannâ Bani Isrâ'il ul-Misrî*, states that he was born a Jew, and that after a careful investigation of all religions he found Islâm to be the only true religion. After embracing Islâm he held a debate with the leading 'Ulamâ of the Hanafi, Mâlikî, Shâfi'i and Hanbali sects, in the course of which he attempted to refute them, supporting the tenets of the Imâmiyah sect of the Shi'ahs.

Written in clear Indian Ta'liq, with rubrications.

Dated 30th Şafar, A.H. 1280.

Scribe:—*Shujâ'at 'Alî Khân*.

The MS. is worm-eaten in some places.

## No. 140.

fol. 181; lines 9-15; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

A collection of theological treatises, bound in one volume.

I. Foll. 9<sup>b</sup>-15<sup>a</sup>. *چهل حدیث*. Forty sayings of Muḥammad, in Arabic, without any preface or introduction.

Beginning:—

چهل حدیث حضرت رسالت پناه صلی اللہ علیہ وسلم - حدیث اول -  
قال عليه السلام من قرأ وحفظ أربعين حديثاً من أمتي الحق \*

Written in ordinary Naskh with all vowels.

II. Foll. 9<sup>b</sup>-15<sup>a</sup>. Another series of the Prophet's traditions in Arabic without any title or introduction.

Beginning:—

قال النبي صلى الله عليه وسلم مثل صلوة الشمس كمثل نهر جار الحق \*

Written in ordinary Naskh, but more neatly than the preceding treatise.

III. Foll. 15<sup>b</sup>-109<sup>a</sup>. *ترجمہ لایب الاخبار* *Tarjumah-i-Lubâb-ul-Akhbâr*. A collection of 400 traditions of the Prophet, in forty chapters, each of which contains ten traditions, on various points of Muhammadan theology and law, a kind of general introduction to the science of Hadîş. The original text in Arabic by Aḥmad bin 'Abd Ullah *عبد الله أحمد بن محمد* is followed by Persian translation by Muḥammad ibn Maḥmūd *محمد ابن محمود*.

Beginning:—

حمد بیحد و ثنای بی حد مر خدا را جل جلاله و عم فواله که علم علماء  
عالم را بر افراشت الخ •

An index of the forty chapters occupies fol. 16<sup>b</sup>-17<sup>b</sup>.

Foll. 15<sup>b</sup>-75<sup>b</sup> are written in ungraceful, but legible, Naskh and Nasta'liq and foll. 76<sup>a</sup>-109<sup>a</sup>, written by one رحمت الله, are in fair hand.

Dated Monday, the 24th of Jumâdâ II, A.H. 1176.

IV. Foll. 110<sup>b</sup>-181<sup>a</sup>. عندة الاسلام 'Umdat-ul-Islâm. A compendium of Muhammadan civil and ecclesiastical law in all its branches, comprising purifications or ablutions, prayers, alms, fasting and pilgrimage, based on numerous Arabic and Persian works (enumerated on fol. 180<sup>a</sup>-180<sup>b</sup>), by Abû Ṭāhir ibn Kamâl of Multân ملتانى كمال. See fol. 179<sup>b</sup>, line 13.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله الخ •

Written in ordinary Indian Ta'liq.

Dated Friday, the 9th Jumâdâ II, the 27th regnal year ?

Scribe:—محمد امين قادي.

## No. 141.

fol. 40; lines 15-19; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 4$ .

Another collection of theological treatises.

I. Foll. 1<sup>b</sup>-27<sup>a</sup> منافع القلوب Manâfi'-ul-Qulûb. A treatise dealing with some of the most important points in Muhammadan theology and law, by an anonymous author, who was a disciple of Shaykh Maḥmûd Naṣiruddîn (cf. fol. 1<sup>b</sup>).

Beginning:—

حمد بیحد و ثنای بیحد مر آفریدگار را که بصره قدیم و حکمت  
مستقیم الخ •

It is divided into two parts. The first, مسائل اعتقاد, begins on fol. 3<sup>a</sup>. The second, مسائل احکام شریعت, comprising several sub-headings, begins on fol. 4<sup>a</sup>.

The colophon says that the transcription was made in the house of Mir Sayyid Gulâm Muhammad at Manair, in 1115 Bengali era, during the reign of Shâh 'Âlam.

Scribe: — نواز الدين.

II. Foll. 28<sup>a</sup>-35<sup>a</sup>. Another theological tract on the exposition of the principal rites and observances of Islām by an anonymous author.

Beginning:—

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله •

III. Foll. 35<sup>b</sup>-40<sup>b</sup>. A similar tract, by Qutb-ud-Din Muḥammad bin Giyāṣ-ud-Dīn 'Alī قطب الدين محمد بن غياث الدين علي.

The first two treatises are written in ordinary Indian Ta'liq by one scribe. The third, written by a different scribe in careless Ta'liq, though not dated, apparently belongs to the same period as the first two.

## No. 142.

fol. 13; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

Two theological treatises.

I. Foll. 1<sup>a</sup>-7<sup>a</sup> أساس الصلوة Asās-ul-Muṣallī. A short tract dealing with the rites and observances connected with ablution and prayers, according to the Hanafi School, by one بدر ركن سندھی.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله •

It is divided into two chapters, the first of which, sub-divided into nine sections, begins on fol. 1<sup>b</sup>, and the second, with eight sub-divisions, begins on fol. 3<sup>a</sup>. A marginal note at the end of this treatise says that it was transcribed by Khayr Ullah bin Shaykh Muhammad Rafiq for his son Shaykh Nūr Ullah, on the 22nd Rajab, A.H. 1129.

II. Foll. 8<sup>a</sup>-13<sup>a</sup>. Another tract on Friday, 'Id-day, funeral and other prayers, by Murid-ul-Ḥaq, مريد الحق.

Beginning:—

بعد حمد و ثنای کبریائی که ذاتش موجد کائنات است •

It is divided into four Bābs, each sub-divided into several sections.

Written by the above-named scribe for the same Shaykh Nūr Ullah on the same date.

Written in careless Indian Ta'liq within coloured-ruled borders.

### (3) Commentaries and other Explanatory Works on the Qurân.

#### No. 143.

fol. 433; lines 15; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

#### ترجمة الخواص

#### TARJUMAT-UL-KHAWASS.

A detailed Shi'ah commentary on the Qurân, usually styled

علي بن حسن زاربي *علي بن حسن زاربي*, by 'All bin Hasan uz-Zawwâri (wrongly called in the preface here "Sabzwâri"), who completed it in A.H. 946 = A.D. 1539.

This library possesses in two volumes only a portion of the extant commentary. The first volume, comprising the first six Sûrahs, begins thus:—

حمد بيبعد و شكر بلا مد منعمى را سزد كه شقيق حقايق قرآنى را الخ \*

Sûrah 1 begins on fol. 31<sup>a</sup>; 2, on fol. 78<sup>a</sup>; 3, on fol. 186<sup>b</sup>; 4, on fol. 258<sup>b</sup>; 5, on fol. 333<sup>b</sup>; 6, on fol. 387<sup>a</sup>.

The copy breaks off with the words

حاصل سخن آن است كه امهال است اما اهمال \*

#### No. 144.

fol. 385; lines and size same as above.

Continuation of the preceding work, comprising Sûrahs 7-18. It opens thus:—

نخواهد بود - سيقول الذين اشركوا لو شاء الله \*

Sûrah 7, on fol. 7<sup>a</sup>; 8, on fol. 70<sup>a</sup>; 9, on fol. 97<sup>a</sup>; 10 on fol. 152<sup>a</sup>; 11, on fol. 185<sup>b</sup>; 12, on fol. 218<sup>b</sup>; 13, on fol. 253<sup>b</sup>; 14, on fol. 268<sup>a</sup>; 15, on fol. 281<sup>a</sup>; 16, on fol. 292<sup>b</sup>; 17, on fol. 324<sup>b</sup>; 18, on fol. 357<sup>b</sup>.

Ends:—

آن نور ازو تا بآسماں برسد \*

Both volumes, due to the penmanship of one scribe, are written in beautiful Naskh within coloured-ruled borders, with the text in red.

Not dated, apparently 17th century.

Fol. 1-25 of the first volume and 378-385 of the second have been bordered.

Fol. 376-378 of the second volume are slightly damaged.

## No. 145.

fol. 420; lines 18; size  $13\frac{1}{2} \times 8\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

تفسير شاهي

TAFSĪR-I-SHĀHĪ.

A juridical commentary on the Qurān, containing the explanation of those verses which relate to Muhammadan civil and ecclesiastical laws, according to the Shi'ah doctrine, composed at the desire of Shāh Tahmāsp Safawi (A.H. 930-984 = A.D. 1524-1576), by Abul Fath ul-Husayni, the author of the work *Ṣafwat-ush-Ṣafā*, noticed in *Rien*, I., p. 345.

Beginning:—

فَاتَّحَفْتُ فَايَعُ كِتَابُ كِتَابِ فَصَاحَتِ مَأَبٍ وَ خَطْبَةٍ وَ اَمَحُ خَطَابِ خَطَابِ

بَلَا اَنْتَسَابِ .

It comprises twenty-two Kitābs or Books, each sub-divided into several sections, called نوع - مبحث - قسم etc. The Kitābs are as follows:—

1. كِتَابُ الطَّهَارَاتِ, on fol. 4<sup>b</sup>.
2. كِتَابُ الصَّلَاةِ, on fol. 31<sup>b</sup>.
3. كِتَابُ الصَّوْمِ, on fol. 111<sup>a</sup>.
4. كِتَابُ الزَّكَاةِ, on fol. 122<sup>b</sup>.
5. كِتَابُ الْحُمْسِ, on fol. 142<sup>b</sup>.
6. كِتَابُ الْحَجِّ, on fol. 146<sup>b</sup>.
7. كِتَابُ الْجِهَادِ, on fol. 182<sup>a</sup>.
8. كِتَابُ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ, on fol. 226<sup>b</sup>.
9. كِتَابُ الْمَكَايِدِ, on fol. 229<sup>a</sup>.
10. كِتَابُ الْبَيْعِ, on fol. 242<sup>b</sup>.
11. كِتَابُ الدِّينِ وَ تَوَابِعِهِ, on fol. 251<sup>b</sup>.
12. كِتَابُ عِدَّةٍ مِنَ الْعُقُودِ وَغَيْرِهَا, on fol. 261<sup>a</sup>.
13. كِتَابُ التَّوْحِيدِ, on fol. 270<sup>b</sup>.
14. كِتَابُ الْقُدْرِ وَالْعَمْدِ وَالْيَمِينِ, on fol. 284<sup>a</sup>.
15. كِتَابُ الْعَتَقِ, on fol. 291<sup>b</sup>.
16. كِتَابُ النِّكَاحِ, on fol. 293<sup>b</sup>.
17. كِتَابُ الْفِرَاقِ, on fol. 340<sup>a</sup>.
18. كِتَابُ الْمَطَاعِمِ وَالْمَشَارِبِ, on fol. 362<sup>a</sup>.
19. كِتَابُ الْبِيرَاثِ, on fol. 377<sup>b</sup>.

20. كتاب الحدود, on fol. 390<sup>b</sup>.

21. كتاب الجنايات, on fol. 400<sup>a</sup>.

22. كتاب القضايا و الشهادات, on fol. 410<sup>a</sup>.

Written in ordinary Nasta'liq with the text of the Qur'ân written in large Naskh overlined in red. The whole MS. has been mended and the original folios have been placed in new margins. Foll. 111-114 and 335-338 have been misplaced in binding.

Dated, the last day of Şafar, A.H. 1088.

The name of the scribe given in the colophon has been rubbed out.

### No. 146.

fol. 714; lines 25; size  $12\frac{3}{4} \times 7$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

خلاصة المنهج

KHULÂŞAT-UL-MANHAJ.

A Shi'ah commentary on the Qur'ân by Ibn Shukr Ullah Fath Ullah ush-Sharif ul-Kâshânî ابن شكر الله فتح الله الشريف الكاشاني (d. A.H. 978 = A.D. 1570), abridged by himself from his larger commentary in five volumes, styled منہج الصادقين في الزام المخالفين.

Beginning:—

حمدی چون کلمات ربانی بیغایت شایسته لطیفی است کہ از محض  
لطف ابدی النعم •

The commentary is divided into three parts as follows:—

Part I.—Comprises the first 18 Sûrahs, foll. 3<sup>b</sup>-297<sup>b</sup>.

Part II.—Sûrahs 19-35, foll. 298<sup>b</sup>-471<sup>a</sup>.

Part III.—Sûrahs 36-114, foll. 471<sup>b</sup>-714<sup>a</sup>.

A table of contents occupies the first two folios of the MS. The work has been lithographed at Teheran, A.H. 1281.

Written in beautiful Nim Shikaastah within gold-ruled borders, with an illuminated head-piece. The text of the Qur'ân is written in Naskh overlined red.

The colophon of the first part, dated 12th Jamâdâ I., A.H. 1085, runs thus:—

تم المجلد الاول من تفسير خلاصة المنهج في ثاني عشر شهر جمادى  
الاولى من شهر سنة خمس و ثمانين و الف من الهجرة النبوية المصطفوية  
بقلم اقل الخليفة ابن محمد رضا محمد حسين الفيروز آبادي بدار السلطنة

مدبر محمد پور بیجاپور عینت عن الفتن و الغتر و علی الله علی محمد  
و انه اول و آخر \*

Part second is not dated.

The third part is dated 23rd Ramaḍān, A.H. 1085.

Two seals of one Muzaffar Husayn are found respectively at the beginning and end of the copy.

### No. 147.

fol. 275; lines 31; size  $12\frac{3}{4} \times 7\frac{3}{4}$ ;  $8\frac{3}{4} \times 4\frac{1}{2}$ .

مواهب علیہ

MAWĀHIB-I-'ALIYYAH.

A well-known commentary on the Qurān, usually styled تفسیر حسینی, composed at the request of Mir 'Alī-Shīr, to whom it is dedicated, between A.H. 897 and 899 — A.D. 1492 and 1494, by the famous author Husayn bin 'Alī ul-Wā'iz ul-Kāshifī حسین بن علی الواظ الکاشفی (d. A.H. 910 — A.D. 1504).

It is divided into two volumes. The present volume, which is the first, comprises chapters I-XV, or the first half of the Qurān, and begins thus:—

بعد از تمهید قواعد معامد الهی و تلمیس مبانی ثفا خوانی الخ \*

### No. 148.

fol. 296; lines and size same as above.

The second volume of the preceding work comprising the latter half (chapters XVI-XXX) of the Qurān.

Beginning:—

کمیّص - در مواهب صوفیا (صوفیه) بادیه از مواهب الهی که  
بر حضرت شیخ رکن الدین علاء الدولة السمنانی \*

The whole commentary was printed in Calcutta A.H. 1247, and at Lucknow 1874. It was translated into Turkish by Abu'l Faḍl Muḥammad bin Idris Bidlīsī (d. A.H. 982 — A.D. 1574). A Hindūstānī translation, called تفسیر قادری, by Fakhr-ud-Dīn Aḥmad Qādiri, was lithographed in Lucknow A.H. 1279.

Both volumes, due to the penmanship of one scribe, whose name however does not appear in either copy, are written in beautiful minute Naskh within gold and coloured-ruled borders with an

illuminated head-piece at the beginning of each volume. The text of the Qurân, written in larger *Naskh* in red, has all the vowels in black. Additions and emendations are occasionally found on the margins. The MS. though written in a beautiful hand is not free from clerical mistakes.

Not dated, apparently 16th century.

### No. 149.

fol. 479; lines 25; size  $12\frac{3}{4} \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

جلاء الاذهان

JALÂ-UL-ADHÂN.

A Shî'ah commentary on the Qurân, based for the greater part on the traditional interpretations of the Imâms, by Abul Mahâsin Husayn bin Hasan ul-Jurjânî ابو المصالح حسين بن حسن الجرجاني. The date of composition of the work or of the author cannot be ascertained. The author of the *Kashf-ul-Hujub*, p. 256, gives the following meagre account of the work and the author:—

جلاء الاذهان و جلاء الاذهان في تفسير القرآن لابي المصالح الجرجاني فارسي \*

In an endorsement on the fly-leaf due to a later hand the work is called تفسير كازرنى. It is divided into two volumes. The first comprises the first sixteen Sûrahs of the Qurân and begins thus with a preface:—

سپس و ثنا و حمد بی منها مرخدا برا. که این هفت ایوان معلق و آسان مطبق \*

The preface is followed by seven preliminary sections explaining the various meanings of the Qurân, the Sûrah, the Tafsir, etc., after which follows the commentary on *Bismillah* and الحمد لله. The commentary on the first Sûrah (الفاتحة) begins thus on fol. 5<sup>b</sup>:—

الحمد لله - این تذاتی است که خدایتعالی جل جلاله برخود میگوید اله \*

The remaining fifteen Sûrahs begin respectively—2, fol. 8<sup>a</sup>; 3, fol. 110<sup>a</sup>; 4, fol. 174<sup>b</sup>; 5, fol. 210<sup>a</sup>; 6, fol. 261<sup>a</sup>; 7, fol. 293<sup>a</sup>; 8, fol. 330<sup>b</sup>; 9, fol. 355<sup>b</sup>; 10, fol. 392<sup>b</sup>; 11, fol. 411<sup>a</sup>; 12, fol. 428<sup>b</sup>; 13, fol. 448<sup>a</sup>; 14, fol. 455<sup>a</sup>; 15, fol. 457<sup>b</sup>; 16, fol. 467<sup>a</sup>.

This copy breaks off with the words:—

که خدایتعالی برلی ما ذخیره کرده بود آنروز...

Written in clear Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece. The text is written in red with all vowels.

Foll. 9 and 10 are bound upside down.

Foll. 43-46, 438, 439 and 461 have been misplaced in binding. Not dated, apparently 16th century.

The margins of the folios are worm-eaten.

## No. 150.

fol. 320; lines 15; size  $14\frac{1}{2} \times 9\frac{1}{2}$ ;  $10\frac{1}{2} \times 6$ .

The second volume of the preceding work, beginning with the 19th Sûrah (سورۃ مریم) and ending with the last. The latter portion of the 16th Sûrah and the whole of the 17th and 18th are therefore wanting. This volume, like the preceding, contains an endorsement on the fly-leaf in which the work is called تفسیر کازرونی, while the illuminated head-piece bears the inscription المجلد ثانی من تفسیر.

Beginning:—

سورۃ مریم علیها السلام مکی است - وفود و هشت آیت است -

هرکه این سورۃ بخواند خدای تعالی او را النعم \*

The 20<sup>a</sup> Sûrah begins on fol. 10<sup>a</sup>; 21, on fol. 19<sup>a</sup>; 22, on fol. 31<sup>a</sup>; 23, on fol. 40<sup>a</sup>; 24, on fol. 48<sup>b</sup>; 25, on fol. 61<sup>a</sup>; 26, on fol. 75<sup>b</sup>; 27, on fol. 85<sup>a</sup>; 28, on fol. 93<sup>b</sup>; 29, on fol. 103<sup>a</sup>; 30, on fol. 108<sup>a</sup>; 31, on fol. 112<sup>b</sup>; 32, on fol. 115<sup>b</sup>; 33, on fol. 118<sup>a</sup>; 34, on fol. 130<sup>a</sup>; 35, on fol. 135<sup>b</sup>; 36, on fol. 139<sup>b</sup>; 37, on fol. 144<sup>a</sup>; 38, on fol. 150<sup>b</sup>; 39, on fol. 155<sup>a</sup>; 40, on fol. 162<sup>a</sup>; 41, on fol. 168<sup>a</sup>; 42, on fol. 173<sup>a</sup>; 43, on fol. 178<sup>b</sup>; 44, on fol. 183<sup>b</sup>; 45, on fol. 186<sup>a</sup>; 46, on fol. 188<sup>a</sup>; 47, on fol. 192<sup>a</sup>; 48, on fol. 194<sup>b</sup>; 49, on fol. 200<sup>b</sup>; 50, on fol. 204<sup>b</sup>; 51, on fol. 207<sup>b</sup>; 52, on fol. 210<sup>b</sup>; 53, on fol. 212<sup>b</sup>; 54, on fol. 217<sup>b</sup>; 55, on fol. 220<sup>a</sup>; 56, on fol. 224<sup>a</sup>; 57, on fol. 228<sup>a</sup>; 58, on fol. 233<sup>a</sup>; 59, on fol. 236<sup>b</sup>; 60, on fol. 241<sup>b</sup>; 61, on fol. 244<sup>a</sup>; 62, on fol. 245<sup>b</sup>; 63, on fol. 248<sup>a</sup>; 64, on fol. 249<sup>b</sup>; 65, on fol. 251<sup>a</sup>; 66, on fol. 253<sup>b</sup>; 67, on fol. 256<sup>b</sup>; 68, on fol. 259<sup>a</sup>; 69, on fol. 262<sup>a</sup>; 70, on fol. 264<sup>a</sup>; 71, on fol. 266<sup>a</sup>; 72, on fol. 268<sup>a</sup>; 73, on fol. 269<sup>b</sup>; 74, on fol. 271<sup>b</sup>; 75, on fol. 274<sup>a</sup>; 76, on fol. 276<sup>a</sup>; 77, on fol. 279<sup>b</sup>; 78, on fol. 281<sup>a</sup>; 79, on fol. 283<sup>b</sup>; 80, on fol. 285<sup>a</sup>; 81, on fol. 286<sup>b</sup>; 82, on fol. 288<sup>a</sup>; 83, on fol. 289<sup>a</sup>; 84, on fol. 290<sup>b</sup>; 85, on fol. 292<sup>a</sup>; 86, on fol. 293<sup>b</sup>; 87, on fol.

294<sup>a</sup>; 88, on fol. 295<sup>b</sup>; 89, on fol. 296<sup>b</sup>; 90, on fol. 299<sup>b</sup>; 91, on fol. 301<sup>a</sup>; 92, on fol. 301<sup>b</sup>; 93, on fol. 302<sup>a</sup>; 94, on fol. 303<sup>b</sup>; 95, on fol. 304<sup>b</sup>; 96, on fol. 305<sup>a</sup>; 97, on fol. 306<sup>b</sup>; 98, on fol. 308<sup>a</sup>; 99, on fol. 309<sup>a</sup>; 100, on fol. 309<sup>b</sup>; 101, on fol. 310<sup>a</sup>; 102, on fol. 310<sup>b</sup>; 103, on fol. 311<sup>b</sup>; 104, on fol. 311<sup>b</sup>; 105, on fol. 312<sup>a</sup>; 106, on fol. 314<sup>a</sup>; 107, on fol. 314<sup>a</sup>; 108, on fol. 314<sup>b</sup>; 109, on fol. 315<sup>b</sup>; 110, on fol. 316<sup>a</sup>; 111, on fol. 318<sup>a</sup>; 112, on fol. 318<sup>b</sup>; 113, on fol. 319<sup>a</sup>; 114, on fol. 319<sup>b</sup>.

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders. The text of the Qurân, written in a larger Naaskh, is in red.

The first two pages are beautifully illuminated with ornament of gold and floral designs.

Dated 16th Dulhijjah, A.H. 971. The name of the scribe, given in the colophon, is

أفقر خلق الله ابن أبي نصر محمد سعيد الشریف عفی عنهما \*

### No. 151.

fol. 476; lines 16; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2}-7\frac{1}{2} \times 4-4\frac{1}{2}$ .

توضیح

TAUDÎH.

A commentary on the Qurân, containing an easy translation and explanation of the sacred text intended for beginners, by an anonymous author.

Beginning:—

حمد آن خدای را که بفرستاده بر پیغمبر ما قرآن مزین و نهاده  
مؤمنان را اله \*

The MS. is defective towards the end. It comprises the first 22 Sûrahs and a portion of the 23rd Sûrah المؤمنون after which it breaks off with the words:—

و آنکه ایشان مال زکوة ادا کنند اند \*

These twenty-three Sûrahs are as follows:—

1, on fol. 1<sup>a</sup>; 2, on fol. 4<sup>b</sup>; 3, on fol. 75<sup>b</sup>; 4, on fol. 120<sup>a</sup>; 5, on fol. 164<sup>b</sup>; 6, on fol. 198<sup>a</sup>; 7, on fol. 229<sup>a</sup>; 8, on fol. 269<sup>b</sup>; 9, on fol. 282<sup>a</sup>; 10, on fol. 306<sup>a</sup>; 11, on fol. 321<sup>b</sup>; 12, on fol. 337<sup>b</sup>; 13, on fol. 352<sup>b</sup>; 14, on fol. 362<sup>a</sup>; 15, on fol. 370<sup>b</sup>; 16, on fol. 377<sup>b</sup>; 17, on fol. 396<sup>b</sup>; 18, on fol. 413<sup>a</sup>; 19, on fol. 430<sup>b</sup>; 20, on fol. 439<sup>a</sup>; 21, on fol. 452<sup>b</sup>; 22, on fol. 464<sup>b</sup>; 23, on fol. 476<sup>b</sup>.

Foll. 1<sup>b</sup>-272<sup>b</sup> are written in fair Naskh and foll. 273<sup>a</sup>-478<sup>b</sup> in ordinary Indian Ta'liq. The text is written in red.

Not dated, apparently 18th century.

## No. 152.

foll. 421; lines 21; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

تفسير علي عظيم خان

TAFSÎR-I-'ALÎ 'AZÎM KHÂN.

A very detailed commentary on the Qurân based on the Arabic Sunni commentaries - *كشاف* - *بيضاوي* - *مدارك* - *جامع البيان*, the Imâmiah commentary *مجمع البيان* - *كفر العرفان* - *امفي وصالفي* and the Persian commentary entitled *منهج الصادقين* etc., by 'Ali 'Azîm Khân *علي عظيم خان*. The author does not give a title to his work, but it is endorsed in a later hand as *تفسير علي عظيم خان*.

The MS. has been divided by the binder into three volumes, bound separately.

The first volume comprising the first nine Sûrahs begins thus with a Preface:—

از اقلام اشجار و مداد بحار برصفحات لیل و لیل تفسیر سطری از  
سپاس آفریدگار که از محض فضل بی نهایت ازلی

The explanation of the words *اعوذ بالله* begins on fol. 1<sup>b</sup> and that of *بسم الله* on fol. 2<sup>a</sup>.

The nine Sûrahs are as follows:—

1, on fol. 3<sup>b</sup>; 2, on fol. 6<sup>a</sup>; 3, on fol. 12<sup>a</sup>; 4, on fol. 18<sup>a</sup>; 5, on fol. 24<sup>a</sup>; 6, on fol. 28<sup>a</sup>; 7, on fol. 33<sup>b</sup>; 8, on fol. 38<sup>b</sup>; 9, on fol. 40<sup>b</sup>.

Ends: ... *رحیم مهربان است که معذوران را* with the catch-words *رخصت تعود دهد*.

## No. 153.

foll. 303; lines and size same as above.

Continuation of the preceding copy, comprising Sûrahs 10th to 29th, i.e. *سورۃ عنکبوت* to *سورۃ یونس*. The copy opens thus:—  
... *رخصت تعود دهد مریبست که آیت*

*در حق این مکتوم اعمی نازل شد \**

The Sûrahs are as follows:—

10, on fol. 9<sup>b</sup>; 11, on fol. 26<sup>b</sup>; 12, on fol. 45<sup>a</sup>; 13, on fol. 68<sup>a</sup>; 14, on fol. 76<sup>a</sup>; 15, on fol. 83<sup>b</sup>; 16, on fol. 90<sup>b</sup>; 17, on fol. 109<sup>a</sup>; 18, on fol. 128<sup>a</sup>; 19, on fol. 146<sup>a</sup>; 20, on fol. 160<sup>b</sup>; 21, on fol. 180<sup>a</sup>; 22, on fol. 200<sup>a</sup>; 23, on fol. 216<sup>a</sup>; 24, on fol. 227<sup>a</sup>; 25, on fol. 244<sup>b</sup>; 26, on fol. 257<sup>b</sup>; 27, on fol. 272<sup>b</sup>; 28, on fol. 285<sup>a</sup>; 29, on fol. 300<sup>b</sup>.

Ends:—تو انا است بجهت آن که قدرت ذاتی اوست و ذات او نسبت—

The catch-words of the last folio are *بسمه مکذات*.

### No. 154.

fol. 279; lines 21-25; size 10½ × 7½; 8-8½ × 8½-8½.

Continuation of the preceding copy, opening with the words:—

بسمه مکذات یکسلی است پس چون به نشار اولی قدر است اله \*

It comprises Sûrahs 30-99, as follows:—

30, on fol. 7<sup>b</sup>; 31, on fol. 16<sup>a</sup>; 32, on fol. 21<sup>b</sup>; 33, on fol. 25<sup>b</sup>; 34, on fol. 41<sup>b</sup>; 35, on fol. 49<sup>b</sup>; 36, on fol. 55<sup>b</sup>; 37, on fol. 63<sup>b</sup>; 38, on fol. 75<sup>b</sup>; 39, on fol. 85<sup>b</sup>; 40, on fol. 97<sup>a</sup>; 41, on fol. 108<sup>a</sup>; 42, on fol. 116<sup>a</sup>; 43, on fol. 125<sup>a</sup>; 44, on fol. 133<sup>b</sup>; 45, on fol. 137<sup>b</sup>; 46, on fol. 141<sup>b</sup>; 47, on fol. 148<sup>a</sup>; 48, on fol. 153<sup>b</sup>; 49, on fol. 161<sup>b</sup>; 50, on fol. 167<sup>a</sup>; 51, on fol. 171<sup>a</sup>; 52, on fol. 175<sup>b</sup>; 53, on fol. 179<sup>a</sup>; 54, on fol. 183<sup>b</sup>; 55, on fol. 186<sup>b</sup>; 56, on fol. 191<sup>a</sup>; 57, on fol. 195<sup>b</sup>; 58, on fol. 200<sup>b</sup>; 59, on fol. 204<sup>a</sup>; 60, on fol. 208<sup>a</sup>; 61, on fol. 211<sup>a</sup>; 62, on fol. 212<sup>b</sup>; 63, on fol. 214<sup>a</sup>; 64, on fol. 215<sup>b</sup>; 65, on fol. 217<sup>b</sup>; 66, on fol. 221<sup>a</sup>; 67, on fol. 223<sup>b</sup>; 68, on fol. 226<sup>a</sup>; 69, on fol. 230<sup>a</sup>; 70, on fol. 232<sup>b</sup>; 71, on fol. 235<sup>a</sup>; 72, on fol. 237<sup>a</sup>; 73, on fol. 239<sup>a</sup>; 74, on fol. 243<sup>b</sup>; 75, on fol. 246<sup>b</sup>; 76, on fol. 249<sup>b</sup>; 77, on fol. 251<sup>a</sup>; 78, on fol. 253<sup>a</sup>; 79, on fol. 255<sup>a</sup>; 80, on fol. 256<sup>b</sup>; 81, on fol. 258<sup>a</sup>; 82, on fol. 258<sup>b</sup>; 83, on fol. 261<sup>a</sup>; 84, on fol. 262<sup>a</sup>; 85, on fol. 263<sup>b</sup>; 86, on fol. 264<sup>a</sup>; 87, on fol. 265<sup>b</sup>; 88, on fol. 266<sup>b</sup>; 89, on fol. 269<sup>a</sup>; 90, on fol. 270<sup>a</sup>; 91, on fol. 271<sup>b</sup>; 92, on fol. 272<sup>b</sup>; 93, on fol. 274<sup>a</sup>; 94, on fol. 274<sup>b</sup>; 95, on fol. 275<sup>a</sup>; 96, on fol. 277<sup>a</sup>; 97, on fol. 277<sup>b</sup>; 98, on fol. 278<sup>b</sup>; 99, on fol. 279<sup>a</sup>.

Ends:—و ذالنون گفته که کند بعنی علو است و علو مفسر—  
\* باشد باینکه

The catch-words found here are *اندک را*.

The commentary on the last fifteen Sûrahs is wanting.

The three volumes are written in Nasta'liq by various hands. The text of the Qurân in the first volume and in a portion of the second (fol. 1-181<sup>a</sup>), is written in red, and in the remaining portion

of the second and the whole of the third in black. Scanty notes are on the margin.

Not dated, apparently 19th century.

Each volume bears the seal of Muntazim-ul-Mulk Muhsin-ud-Daulah Faridûn Jâh Sayyid Mansûr 'Alî Khân Bahâdur Nuṣrat Jang, the late Nawwâb of Murehidâbâd.

### No. 155.

fol. 144; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

تفسير بعض آيات

TAFSÎR-I-BA'D ÂYÂT.

A very defective copy of a commentary on some selected verses of the Qurân relating to the various points of the Sûfic doctrine based on the Hadîṣ. The copy is defective at the beginning as well as towards the end, and neither the title of the work nor the name of the author can be found. On the margin of fol. 1<sup>a</sup> it is endorsed تفسير بعض آيات.

It opens abruptly thus:—

ترموده است انضرب عنكم الذكر صفحا اليه \*

and breaks off with the words:—

صلوة تحل بها العقد .....

Written in clear Nasta'liq. The text of the Qurân, written in red, is in large Naskh.

Not dated, apparently 19th century.

### No. 156.

fol. 94; lines 12; size  $6\frac{1}{2} \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

A collection of treatises on the correct reading and reciting of the Qurân.

I. Foll. 1<sup>b</sup>-4<sup>b</sup>. A poetical tract, written for one 'Abd-ur-Ra'ûf.

Beginning:—

باسمك الابتداء يا فتاح بعد حمد وثنا ومدح خدا

Written in good Nasta'liq by Sayyid 'Abd-ul-Majid of Pandwah for Munghî Muhammad Sa'dî Shâhib of the same place.

Dated 5th Jumâdâ II., A H. 1223.

II. Foll. 7<sup>a</sup>-20<sup>b</sup>. Another poetical tract.

Beginning:—

ابتدا کردم بعلام الغیوب منزل الیات ستر العیوب

In the colophon it is called *زینة القاری*.

Written in ordinary Nīm Shikastah by Shaykh Madīn-Ullāh Ja'fari.

Dated Rabi' II., the 27th regnal year?

III. Foll. 23<sup>b</sup>-35. Another tract, called in the colophon *زینة القاری*.

Beginning:—

الحمد لله رب العالمين ... اى طالب تلاوت قران مجيد \*

Written in the same hand as the preceding tract. The Arabic quotations, in larger Naskh, are written with all vowels.

IV. Foll. 36<sup>a</sup>-49<sup>a</sup>. A similar tract by Nuṣrat bin 'Umar *alias* Iskandar. نصرت بن عمر عرف اسکندر. Written by the scribe of the preceding copy. Dated 10th Jumādā I., the 28th regnal year?

V. Foll. 51<sup>a</sup>-60<sup>b</sup>. This tract, called *مقتصد القاری*, was composed by Nūr-ud-Dīn Qārī نور الدين قاري during the time of the Emperor Jahāngir (A.H. 1014-1037 = A.D. 1605-1628). Written by the scribe of the preceding tract.

Beginning:—

بعد از حمد و صلوات این چند سطور النسخ \*

VI. Foll. 63<sup>b</sup>. A tract entitled *زینة القاری* by Sayyid Qāsim 'Alī, سيد قاسم علي, composed in Shawwāl, A.H. 1196 = A.D. 1781, at the request of his uncle Muḥammad Afād-ud-Dīn ul-Ḥasanī. The first six folios are written in good Nasta'liq and the remaining in Nīm Shikastah hand.

Dated 9th Rabi' II., the 27th regnal year (the corresponding A.H. given in the colophon here is vague and illegible) corresponding with 1192 Bengali year.

#### (4) Traditions of Muḥammad and the Imāms.

##### No. 157.

fol. 14; lines 18; size 9½ × 6; 6½ × 3½.

ترجمہ صد کلمہ

##### TARJUMAH-I-ṢAD KALIMAH.

A Persian paraphrase of the popular hundred sayings of 'Alī bin Abū Ṭālib, by the celebrated poet Rashid-ud-Dīn Waṭwāt, رشید الدین وطواط, who held the post of Chief Secretary under Atsiz (A.H. 535-551 = A.D. 1140-1156) and his son Īl-Arslān (A.H.

551-568 = A.D. 1156-1172) of the Khwārazm Shāhi dynasty, and died in A.H. 578 = A.D. 1182.

Beginning:—

الحمد لله على الطاب كرمه و امضاف نعمه و الصلوة على نبيه \*

It is dedicated (fol. 2<sup>a</sup>) to Sultān Shāh Abul Qāsim Maḥmūd, son of Il-Arslān Khwārazm Shāh.

The prose paraphrase of each saying is followed by a Qit'ah of two verses.

A metrical translation of some of these sayings written in a later hand on the margins, begins thus on fol. 2<sup>a</sup>.

بهترین هر کلام ای نور چشم مردمان \*

Dr. Rieu, ii, p. 553, notices a paraphrase in Persian quatrains by the said poet, dedicated to the same Sultān Shāh, which, he adds, was edited by Fleisher in 1837.

A beautiful copy. Written in elegant Naṣḥ within gold and coloured-ruled borders with an illuminated head-piece.

The headings are written in red on gilt and floral designed ground.

Not dated, apparently 17th century.

## No. 158.

fol. 266; lines 20; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

شرح دیوان علی

SHARḤ-I-DĪWĀN-I-'ALĪ.

A Persian commentary upon the Arabic Diwān of 'Alī bin Abū Ṭālib, by Ḥusayn bin Mu'in-ud-Dīn ul Maybudī, with the takhalluṣ Maṭṭiqī المصطلح به منطقی حسین بن معین الدین المیبدی, who was put to death by order of Shāh Ismā'īl in Yazd, A.H. 910 = A.D. 1504. It was completed according to the concluding lines in Šafar, A.H. 890, the year 406 of the Jalālī era (= A.D. 1485).

Beginning:—

سپس سعادت اسس و شکر عبادت لبس معبودی را که اعلم نبوت اله

The preface is followed by a long prolegomena on metaphysical, psychological, and mystical matters divided into seven sections called فصول. They are often found as a separate work under the name of فوائده میبدی. These seven sections are as follows:—

1. فاتحه اولی در بیان راه راست که مسالوک اصفیاست (the true path followed by the elect), on fol. 3<sup>b</sup>.
2. فاتحه ثانیه در ذات حق تعالی و تقدس (God's essence), on fol. 11<sup>b</sup>.
3. فاتحه ثالثه در اسما و صفات (God's names and attributes), on fol. 17<sup>b</sup>.
4. فاتحه رابعه در انسان کبیر (the "greater-man," i.e. the macrocosm), on fol. 23<sup>b</sup>.
5. فاتحه خامسه در انسان صغیر (the "lesser man," i.e. the microcosm), on fol. 34<sup>a</sup>.
6. فاتحه سادسه در نبوت و ولایت (Prophecy and Saintsship), on fol. 43<sup>a</sup>.
7. فاتحه سابعه در فضایل و احوال مرتضی علیه السلام (the prerogatives of 'Ali and the history of his life), on fol. 55<sup>a</sup>.

The following abbreviations used in the prolegomena as well as in the commentary can be explained as follows:—

ش = شارح, i.e. the commentator Maybudi.

مصحح most probably a mistake for محی الدین = محی الدین ابن 'Arabi.

د = محمود, i.e. Shaykh Mahmūd Shabistari.

ط (negligently written ب) = حافظ, i.e. Hāfiẓ of Shirāz.

ض (negligently written ص) = ابن فارض = Ibn-i-Fāriḍ.

م = مثنوی, i.e. the Maṣnawī of Jalāl-ud-Dīn Rūmī.

The commentary on 'Ali's Diwān begins thus on fol. 69<sup>a</sup>:—

الناس من جبهة التثانی اکفاء ..... الخ مفہوم تعریف اشارت  
به تعیین و تمیز \*

Written in ordinary Nasta'liq with casual corrections on the margin.

The donor of this library says in a note on the fly-leaf that he purchased this MS. for Rs. 5/- only.

Not dated, apparently 18th century.

### No. 159.

fol. 131; lines 21; size  $7\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times \frac{3}{4}$ .

ترجمہ شائل النبی

TARJUMAH-I-SHAMÂ'IL-UN-NABĪ.

A Persian commentary on the Shamâ'il-un-Nabī of Abī 'Isā Muḥammad bin 'Isā bin Saurah Tirmidī (d. A.H. 279 — A.D. 892)

treating of the personal features, manners, practices and characters of the prophet, by Hâjī *الفقيه الحقيقى الى رحمه الله الراجى العسمى* (fol. 131<sup>a</sup>), who completed it in Jumâdâ, A.H. 988 — A.D. 1580.

Beginning:—

بهترین نوائى که ببلان گلستان فصاحت و عذليديان بوستان بلاغت \*

The commentator was a pupil of Shaykh Shihâb-ud-Din Ahmad bin Hajar ul-Makki (d. A.H. 973 = A.D. 1565), who also wrote a commentary on the *Shamâ'il-un-Nabi*, cf. fol. 2<sup>a</sup>. The original work *شمائل النبی* has been printed in Calcutta, A.H. 1252, with a Hindûstânî translation entitled *انوار محمدی*.

Written in learned but ungraceful Nasta'liq within coloured-ruled borders with occasional emendations on the margin written in the same hand as the text.

Not dated, apparently 16th century.

### No. 160.

fol. 282; lines 21; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3$ .

ترجمہ قطب شاہی

TARJUMAH-I-QUTUB SHÂHÎ.

A Persian translation of, and detailed commentary on, the famous Forty Traditions ( *چهل حدیث* ) of Bahâ-ud-Din Muḥammad ul-Âmilî (d. A.H. 1030 = A.D. 1620), by Muḥammad bin 'Alî, better known as Ibn-i-Khâtîm ul-Âmilî المعروف *محمد بن علی*, who wrote it at the desire of Sulţân Muḥammad Qutub Shâh bin Qutubshâh of Golconda (A.H. 989-1020 = A.D. 1581-1611).

Beginning:—

ای از تو حدیث معرفت را تجلیس  
وی ترجمہ و صف تو تفسیر مبین

A detailed index of the contents occupies the first fourteen folios of the MS.

The forty traditions are:—

حدیث اول در ثواب کسی که چهل حدیث حفظ نماید fol. 17<sup>b</sup>.  
حدیث دوم در مرتبہ کسی که شناخت خدا حاصل کرده باشد fol. 28<sup>b</sup>.  
حدیث سوم در ثواب ادائی نمازهای پنجگانه fol. 37<sup>a</sup>.

حدیث چهارم در بیان وضوی بیانی پیغمبر صلی الله علیه و آله  
و سلم fol. 41<sup>a</sup>.

حدیث پنجم در تعلیم وضو امیرالمومنین علی کرم الله وجهه به مصدق  
حقیقه و دعاها که در اثقالی وضو خواندن آن سنت  
است fol. 65<sup>b</sup>.

حدیث ششم در قیام بیانی f. 74<sup>a</sup>.

حدیث هفتم در نماز بیانی f. 82<sup>a</sup>.

حدیث هشتم در بیان زکوة f. 89<sup>a</sup>.

حدیث نهم در فضل و شرف ماه مبارک رمضان f. 90<sup>b</sup>.

حدیث دهم در فضیلت حج و مناسک آن f. 103<sup>a</sup>.

حدیث یازدهم در بیان جهاد f. 105<sup>a</sup>.

حدیث دوازدهم در امر معروف و نهی منکر f. 111<sup>a</sup>.

حدیث سیزدهم در آنکه طلب روزی از وجه حلال می باید f. 115<sup>b</sup>.

حدیث چهاردهم سندی که امیرالمومنین علی رضی الله عنه بجهت

خریدن خانه قاضی شریع افشا فرموده f. 119<sup>a</sup>.

حدیث پانزدهم در نهی از اعانت ظالم f. 124<sup>a</sup>.

حدیث شانزدهم دعای امیرالمومنین علی رضی الله عنه جهت

ادای قرض f. 129<sup>a</sup>.

حدیث هفدهم در تفریه انبیا علیهم السلام از مغازی f. 130<sup>a</sup>.

حدیث هیجدهم در باب کسی که هم تشیفی و اختلاط با او

باید کرد f. 144<sup>b</sup>.

حدیث نوزدهم نشانیدن یهودی حضرت رسالت را صلی الله علیه و آله

و سلم بواسطه طلب حق خود f. 148<sup>b</sup>.

حدیث بیستم حکایت مرزبانی علیه السلام با حواریان به دیهی که

مردم آن مرده بودند f. 148<sup>a</sup>.

حدیث بیست و یکم سوال سلیم بن قیس از امیرالمومنین علی

کرم الله وجهه از دروغ بستن مردم بر پیغمبر صلی الله علیه و آله

و سلم و جواب آن حضرت f. 154<sup>a</sup>.

حدیث بیست و دوم وصیت امیرالمومنین علی رضی الله عنه

بامام حسن رضی الله عنه f. 162<sup>b</sup>.

حدیث بیست و سوم در پرهیز کردن از گناه f. 171<sup>a</sup>.

حدیث بیست و چهارم در ذم فحش گویان و بی حیایان. f. 171<sup>a</sup>  
 حدیث بیست و پنجم در کفایت خریدن حضرت عایشه رضی الله تعالی  
 عنها و آزاد کردن. f. 173<sup>a</sup>

حدیث بیست و ششم نقل حضرت رسالت صلی الله علیه و آله و سلم  
 حدیث قدسی را که کلمه خال الامن هدیت. f. 177<sup>b</sup>

حدیث بیست و هفتم در آن که سوگند خوردن فرزندان و بنده و زن  
 بی اذن پدر و صاحب و شوهر صحیح نیست. f. 185<sup>b</sup>

حدیث بیست و هشتم حکم امیر المومنین علی رضی الله عنه میان  
 دو کس که توشه خود را یا راه گدایی خورده بودند. f. 192<sup>b</sup>

حدیث بیست و نهم در جمع کردن ریخت خود را از زیر ران مغاس  
 و عذاب حضرت پیغمبر صلی الله علیه و آله و سلم بار. f. 193<sup>b</sup>

حدیث سی ام در نهی رسول خدای صلی الله علیه و آله و سلم  
 از بعضی امور و بیان معنی گناه کبیره و صغیره. f. 194<sup>b</sup>

حدیث سی و یکم در آنکه در عمل سنت حدیث ضعیف  
 کافیست. f. 210<sup>b</sup>

حدیث سی و دوم تعلیم پیغمبر علیه الصلوة والسلام بشیعه هذلی  
 دعائی بواسطه سالم ماندن از امراض در دنیا و دعائی بواسطه

رستگاری در آخرت. f. 210<sup>b</sup>

حدیث سی و سوم در اثبات شاد کردن خاطر مومن. f. 222<sup>a</sup>

حدیث سی و چهارم در ثواب فاش نکردن قباای مردم و فرو خوردن  
 خشم خود و تجویز اموات. f. 223<sup>b</sup>

حدیث سی و پنجم در حرمت مومن نزد خدای تعالی و آنکه صلاح  
 حال بندگان نسبت به ایشان به عمل می آید. f. 225<sup>a</sup>

حدیث سی و ششم صحبت امیر المومنین علی رضی الله  
 عنه باکمیل بن زیاد و شکایت آنحضرت از ابتدای زمان

خود به او. f. 232<sup>a</sup>

حدیث سی و هفتم در فضیلت نیت از عمل. f. 241<sup>a</sup>

حدیث سی و هشتم در توبه. f. 251<sup>b</sup>

حدیث سی و نهم در ذکر عذاب قبر و احوال موت. f. 261<sup>a</sup>

حدیث چهل در بدن مثالی. f. 275<sup>b</sup>

Written in a very neat and beautiful minute Nasta'liq within gold and coloured-ruled borders on greyish-blue papers with a beautifully illuminated head-piece. The text of the Hadīḡ (in red) is written in larger Naskh with vowels. The original folios have been mounted on new margins. The top-corners of foll. 120-282 are stained with water.

Not dated, apparently 18th century.

### No. 161.

fol. 181 : lines 30 ; size  $12\frac{1}{4} \times 7\frac{1}{4}$  ;  $9 \times 4\frac{1}{4}$ .

شرح كافي

SHARH-I-KĀFI.

A Persian commentary on Abū Ja'far Muḥammad bin Ya'qūb bin Ishāq ur-Rāzī ul-Kulīnī's (d. A.H. 328 or 329 = A.D. 939 or 940) famous Shī'ah traditional work الكافي, by Mullā Khalīl ibn- ul-Gāzī ul-Qazwīnī الغازی القزويني (d. A.H. 1089 = A.D. 1678), who wrote it at the request of his royal patron Shāh 'Abbās II of Persia (A.H. 1052-1077 = A.D. 1642-1667).

An index to the whole Arabic work is given on fol. 18<sup>b</sup> ; according to that it is subdivided into thirty-three books (کتاب) or even into thirty-four, if the کتاب الرضة is added, but it, according to another authority, does not really belong to the کافي. These thirty-three books are as follows :—

کتاب 4. ; کتاب الصحّة 3. ; کتاب التوحيد 2. ; کتاب العقل 1.  
 کتاب العشرة 7. ; کتاب فضل القرآن 6. ; کتاب الدعاء 5. ; الإيمان والكفر  
 کتاب الصلوة 11. ; کتاب الجنائز 10. ; کتاب الحيض 9. ; کتاب لطهارة 8.  
 کتاب الجهاد 16. ; کتاب الحج 14. ; کتاب الصيام 13. ; کتاب الزکوة 12.  
 کتاب 19. ; کتاب العقیقة 18. ; کتاب النکاح 17. ; کتاب المعیشة 16.  
 کتاب 22. ; کتاب الصيد 21. ; کتاب العتق والتدبير والکتابة 20. ; الطلاق  
 کتاب الزنّي والتجمل 26. ; کتاب الاشره 24. ; کتاب اطعمه 23. ; الذبايح  
 کتاب الموارث 28. ; کتاب الرمايا 27. ; کتاب الدولجى 26. ; و المروءة  
 کتاب 32. ; کتاب الشهادات 31. ; کتاب الدیات 30. ; کتاب الحدود 29.  
 کتاب 33. ; کتاب الإيمان والنذور والغارات. The commen-  
 tator remarks here that Tūsī in his Fihrist enumerates including  
 the کتاب الرضة, only thirty books, and gives the following explana-

tion: Tūṣī has entirely omitted the كتاب العشرة (book 7) and the كتاب العقيقة (book 18); he has besides counted as one book the كتاب الطهارة and the كتاب الحيض, and equally as one the كتاب الاطعمة and the كتاب الاشربة (which form here four books altogether, viz. 8, 9, 23, and 24).

The present commentary, comprising however only books 1, 2, 5, 6, 7, 8, 9 and 10, is extant in three volumes bound separately.

Vol. I containing the first two books, the كتاب العقل (fol. 19<sup>a</sup>) and the كتاب التوحيد (fol. 71<sup>a</sup>), begins thus with a preface:—

بسم صلي الله عليه وسلم  
 فتح صلي الله عليه وسلم شافعي شرح كتابي احاديث راز داران الهي \*

In the concluding line the commentator says that he completed the second book ( كتاب التوحيد ) on Wednesday, the 24th of Muharram, A.H. 1066 = A.D. 1655.

## No. 162.

fol. 154; lines and size same as above.

### Vol. II.

This volume, comprising books 5, 6, and 7, viz. كتاب الدعاء (fol. 1<sup>b</sup>), كتاب فضل القرآن (fol. 98<sup>a</sup>), and كتاب العشرة (fol. 129<sup>a</sup>), begins thus:—

الحمد لله الذي قال في كتابه قل ما يعبدونكم ربي لولا دعاؤكم الخ \*

The commentator says in the beginning that after finishing the commentary on the first four books, he commenced this commentary on the fifth book كتاب الدعاء. In the conclusion he informs us that he finished the seventh book on Thursday, the 27th of Jumādā, A.H. 1069 = A.D. 1658.

## No. 163.

fol. 168; lines and size, same as above.

Continuation of the preceding copy.

This volume containing the commentary on the 8th, 9th, and 10th books of the كتابي, viz. كتاب الطهارة (fol. 1<sup>b</sup>); كتاب الحيض (fol. 55<sup>a</sup>), and كتاب الجنائز (fol. 80<sup>a</sup>), begins thus:—

الحمد لله رب العالمين حمدا كثيرا والصلاة على سيد الاولين والاخيرين \*

The commentator states in the beginning that he commenced to write this commentary on the *كافي* in Shawwāl, A.H. 1064 = A.D. 1653, completed the first seven books in five years, and began the eighth (*كتاب الطهارة*) in A.H. 1069 = A.D. 1658. The concluding line says that the commentary on the *كتاب الجنائز* (book 10) was finished on Saturday, the 23rd of Rajab, A.H. 1070 = A.D. 1659.

The commentary was lithographed at Lucknow, 1891.

All the volumes are written by one scribe in beautiful minute Naakh within gold and coloured-ruled borders, with an illuminated head-piece at the beginning of each volume.

The Arabic text is overlined red. The text is introduced by the word *اصل*, the commentary by *شرح*, and the explanation by *يعني*.

A seal of a certain Zayn-ud-Din Ahmad Khān Bahādur, dated A.H. 1229, is found in all the Volumes.

The colophon of the first volume is dated A.H. 1070.

## No. 164.

fol. 233; lines 13; size  $8\frac{1}{2} \times 7$ ;  $6\frac{1}{2} \times 4$ .

كحل الجواهر

KUHL-UL-JAWĀHIR.

A work on the prerogatives of 'Alī treating of his miracles, noble deeds and qualities, etc., based on the Qurān, Hadīṣ and the sayings of holy persons. The author, evidently a staunch Shī'ah, gives 'Alī undue preference over the other three Khalīfs and heaps insults upon them and their followers:—

Beginning:—

كس نامہ الوار تجلی نفوسد النعم

The name of the author or the title of the work is not given in the text, but in an endorsement on fol. 1<sup>o</sup> it is called *كحل الجواهر*.

The copy is defective towards the end and breaks off abruptly with the words:—

میفرماید کہ ام تصدیق الناس علی

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

(5) Asceticism and Sufism (Prose works). (For Poetical works see Poetry).

No. 165.

fol. 296; lines 17; size  $11\frac{3}{4} \times 7\frac{1}{4}$ ;  $9\frac{1}{2} \times 4\frac{1}{4}$ .

كنز السالكين

KANZ-US-SĀLIKĪN.

An ethico-mystical work containing religious teaching, moral precepts and pious observances, from a Sufic standpoint, intermixed with quotations from the Qurān, Hadīṣ, sayings of holy men and poets, the spiritual meaning of which is developed in prose and occasionally illustrated by some apologue or anecdote, by the well-known Sufic author Khwājah Abū Ismā'il 'Abd Ullah Anṣārī ul-Harawī, خواجہ ابو اسماعیل عبد اللہ انصاری ہریری, who was born A.H. 396 = A.D. 1005, and died A.H. 481 = A.D. 1088.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على خير خلقه ..... اما بعد چنين گويد اضعف تباد الله ..... المحتاج الى البري عبد الله الانصاري الخ \*

It is divided into twenty-five chapters.

An index of the contents is given at the beginning of the MS. Written in clear Indian Ta'liq with rubrications, with a few additions and emendations on the margins.

Not dated, apparently 19th century.

No. 166.

fol. 439; lines 23; size  $8\frac{1}{2} \times 4\frac{1}{4}$ ;  $6\frac{1}{2} \times 3$ .

کیمیای سعادت

KĪMIYĀ-I-SA'ĀDAT.

A very valuable copy of the popular ethico-mystical work treating of the religious and moral obligations of a true Muslim, the external and the spiritual lives, man's duty to God, the qualities conducive to salvation, etc. etc., by Muḥammad bin Muḥam-

mad ul-Gazālī ut-Ṭūsī محمد بن محمد الغزالي الطوسي who was born A.H. 450 = A.D. 1058, and died A.H. 505 = A.D. 1111.

Beginning:—

شکر و سپاس فراوان بعدد ستاروں آسمان و قطروں بزم و برگ درختان  
و رنگ بیدار عالم \*

This work, which may be considered as a popular abridgment of the author's own Arabic work احیاء علوم الدین, to which he refers in the preface to the present work, and the arrangement of which it follows, is divided into a preface and four books (رُكن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان). A detailed description of the contents is given on fol. 4<sup>a</sup>.

It has been printed in Calcutta, without date, and lithographed in Lucknow A.H. 1279 and 1282, and in Bombay 1883.

Written in a very beautiful minute Naskh within gold and coloured-ruled borders, with a profusely illuminated and luxuriously decorated double-page 'Unwān in the beginning. The third and the fourth Rukn begin with a beautifully illuminated frontispiece. The Arabic quotations and the divisions are written in gold, blue and red.

The scribe عبد اللطيف بن محمد بن عبد اللطيف الكاتب says that he completed the transcription on Monday the 12th of Rabi' I., A.H. 903.

A note on fol. 439<sup>b</sup> says that this copy was transcribed from, and collated with, the author's copy.

A very valuable copy, written mostly in the author's hand, is preserved in the Bankipur Library.

### No. 167.

fol. 277; lines 17; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

#### THE SAME.

A defective and damaged copy of the preceding work. The MS. is defective at the beginning and opens abruptly with the words ركن سيوم از كتاب كيميهلى سعادت در مہلکات و آن نیز در اصل است corresponding with line 11, fol. 4<sup>a</sup>, of the preceding copy.

Written in a very clear Indian Ta'liq, except the first six folios which are written in ordinary Ta'liq. Several folios are loosened and many pasted over with thick patches.

Not dated, apparently 18th century.

## No. 168.

fol. 132; lines 25; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

## THE SAME.

A still more defective copy of the same work. Folios are missing at the beginning as well as towards the end. It opens abruptly with the words:—

و پوست و گوشت ظاهریش نشانی \*

corresponding with line 18, fol. 4<sup>b</sup>, of copy No. 166 and breaks off in the concluding portion of the third Rukn, with the following words . . . . . اگر فرا گذارم زبانی این سلیم است و اگر حدیث زهر . . . . . corresponding with line 21, fol. 305<sup>a</sup>, of copy No. 166.

Written in ordinary but legible Indian Ta'liq. The upper portion of the latter half of the copy is worm-eaten and damaged, but fortunately the text is not affected.

Not dated, 19th century.

## No. 169.

fol. 118; lines 15-21; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

انیس الارواح

ANIS-UL-ARWÂH.

Discourses of Khwâjah 'Usmân Hârûnî written down from his lips by his disciple and successor the celebrated Khwâjah Mu'in-ud-Din Chishtî خواجہ معین الدین چشتی (d. A.H. 633 = A.D. 1235), who established the Chishtî order in India.

Beginning:—

الحمد لله رب العالمین و العاقبة للمتقين ... بدان اسعدک الله تعالى  
این اخبار و آثار و احوال اولیا \*

According to the preface these discourses were uttered in twenty-eight successive sittings in the mosque of Khwâjah Junayd at Bagdâd. The sittings (مجلس) are as follows:—

مجلس اول سخن در ایمان افتاده بود fol. 4<sup>a</sup>.

مجلس دوم سخن در مناجات fol. 5<sup>b</sup>.

مجلس سوم سخن در خرابی شهر افتاده بود fol. 7<sup>a</sup>.

مجلس چهارم سخن در فرمانبرداری زبانی افتاده fol. 8<sup>b</sup>.

- مجلس پنجم سخن در صدقه دادن افتاده fol. 12<sup>b</sup>.  
 مجلس ششم سخن در شراب خوردن افتاده fol. 14<sup>b</sup>.  
 مجلس هفتم سخن در آزار مومنان افتاده fol. 16<sup>a</sup>.  
 مجلس هشتم سخن در قذف گفتن افتاده fol. 18<sup>b</sup>.  
 مجلس نهم سخن در کسب افتاده fol. 20<sup>b</sup>.  
 مجلس دهم سخن در مصیبت افتاده fol. 22<sup>a</sup>.  
 مجلس یازدهم سخن در کشتن جانوران fol. 24<sup>a</sup>.  
 مجلس دوازدهم سخن در سلام گفتن fol. 24<sup>b</sup>.  
 مجلس سیزدهم در نماز افتاده fol. 25<sup>a</sup>.  
 مجلس چهاردهم سخن در سوره فاتحه و اخلاص افتاده fol. 27<sup>a</sup>.  
 مجلس پانزدهم سخن در صفت جنت افتاده fol. 27<sup>b</sup>.  
 مجلس شانزدهم سخن در فضیلت مسجد افتاده fol. 28<sup>b</sup>.  
 مجلس هفدهم سخن در دنیا و مال گرد کردن افتاده fol. 29<sup>a</sup>.  
 مجلس هجدهم سخن در عطسه (To Sneeze) افتاده fol. 30<sup>a</sup>.  
 مجلس نوزدهم سخن در بایک نماز افتاده fol. 30<sup>b</sup>.  
 مجلس بیستم سخن در مومن افتاده fol. 32<sup>b</sup>.  
 مجلس بیست و یکم سخن در حاجت روا کردن مومنان fol. 33<sup>b</sup>.  
 مجلس بیست و دوم سخن در آخر الزمان fol. 34<sup>a</sup>.  
 مجلس بیست و سوم سخن در یاد کردن مرگ fol. 35<sup>a</sup>.  
 مجلس بیست و چهارم سخن در چراغ فرستادن در مسجد fol. 35<sup>b</sup>.  
 مجلس بیست و پنجم سخن در درویشی و فقر fol. 36<sup>a</sup>.  
 مجلس بیست و ششم در شلوار دراز پایچه fol. 36<sup>b</sup>.  
 مجلس بیست و هفتم سخن در عالمان و امیران fol. 36<sup>b</sup>.  
 مجلس بیست و هشتم سخن در توبه fol. 37<sup>a</sup>.

Written in careless Indian Ta'liq with the headings in red.  
 The copy is full of clerical mistakes.

Dated 1164 Bengali year.

The above treatise is followed by a fragment of a theological work (foll. 39-118) dealing with Muhammadan ecclesiastical law, comprising purification or ablutions, prayers, alms, fasting and pilgrimage, chiefly based on the traditions of the Prophet.

It opens abruptly:—

که از محله در زمان آنحضرت اجتهاد واقع میشد و بر مجتهد ملامت  
نیست اگرچه ثواب نکند \*

and breaks off :—

دمیده میشود دران و در بعضی شرح و هدایه ...

Written in minute Ta'liq with the Arabic quotations overlined in red.

Not dated, apparently 19th century.

The MS. is separated from the original binding and is in a damaged condition.

### No. 170.

fol. 119; lines 15; size  $9 \times 5$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

راحت القلوب

RĀḤAT-UL-QULŪB.

Discourses and teachings of the celebrated saint Farid-ud-Dīn, surnamed Ganj-i-Shakar (d. A.H. 664 = A.D. 1265), taken down from his lips by his disciple Nizām Aḥmad Badā'ūnī نظام احمد بداونی. The date of completion of the work, given in the preface, is Wednesday, the 16th of Rajab, A.H. 656 = A.D. 1258.

Beginning :—

الحمد لله رب العالمين ..... ابن جواهر كفتح الهام رباني و ابن زواهر  
فضل علوم سبتاني \*

Written in clear Nasta'liq within coloured-ruled borders.

Dated 10th Jumāda, A.H. 1020.

Scribe :—فتح الله شيع محمد فاروقي.

### No. 171.

fol. 112; lines 12; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

نزهة الارواح

NUZHAT-UL-ARWĀḤ.

A Sūfi work in mixed prose and verse treating of the nature and rules of the spiritual life, illustrated by anecdotes and sayings of holy men, by Ḥusayn bin 'Ālim bin Abul Ḥasan ul-Ḥusaynī

الحسين بن عالم بن ابي الحسن الحسيني (d. A.H. 718 = A.D. 1318), who completed it according to the concluding lines (fol. 112<sup>a</sup>) in A.H. 711 = A.D. 1311.

The work begins thus after a short prolegomena of five lines by a different person:—

الحمد لله رب العالمين على كل حال ..... قال سيدنا ومولانا  
..... حسين بن عالم بن ابي الحسن الحسيني قدس الله روحه ...

after which the usual beginning of the work reads thus:—

بتوفيقش چو روشن ديدم آواز اله \*

The work is divided into 28 chapters.

Written in ordinary Nasta'liq.

Dated 7th Sha'bān, A.H. 1066.

Scribe:—نظر محمد.

The MS. is worm-eaten in some places.

## No. 172.

fol. 287; lines 15; size  $10\frac{1}{2} \times 7\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

### شرح نزهة الارواح

### SHARH-I-NUZHAT-UL-ARWĀH.

A commentary on the preceding work by 'Abd-ul-Wāhid Ibrāhīm عبد الواحد ابراهيم, completed A.H. 985 = A.D. 1577.

Beginning:—

رب اشرح لي صديقي ويسر لي امري اله \*

The commentary begins on fol. 2<sup>a</sup>.

Written in ordinary Indian Ta'liq on papers of various colours within coloured-ruled borders. The text is over-lined in red.

The MS. ends with the commentary on the following verse belonging to the latter portion of the 27th chapter, corresponding with line 1, fol. 109<sup>b</sup>, of the preceding copy:—

همي باشم چنين بي عبود آرام \* مگرد جوي من باز ايد آن آب

In order to give an air of completeness to the MS., a colophon, dated 6th Sha'bān, A.H. 1258, with the scribe's name شيخ محمدی, is added at the end.

## No. 173.

fol. 643; lines 17; size  $10\frac{1}{2} \times 7$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

## فصل الخطاب

## FAṢL-UL-KHITĀB.

An encyclopaedia of Sufic lore, containing extracts from the works of the greatest Arabic and Persian mystics, with an account of the lives, deeds and sayings of the Prophet, the Khalifs, the twelve Imāms and the renowned saints and mystics, based upon the most authentic Sunni sources, to the exclusion of Shi'ah traditions, which are rejected as arrant heresies, by Muḥammad bin Muḥammad bin Maḥmūd ul-Hāfiẓ ul-Bukhārī, commonly known as Khwājah Muḥammad Pārsā محمّد بن محمد بن محمود البخاري (d. A.H. 822 = A.D. 1420).

Beginning, on fol. 123<sup>b</sup> :—

الحمد لله الدالّ لخلقه على وحدانيّة باعلامه و آياته المتعرف  
الى اولياته \*

The work is preceded by a glossary on it, comprising fol. 13-114.

An index of the contents of the work followed by a separate index of the names of the persons occurring in the work is given on fol. 115<sup>a</sup>-120<sup>b</sup>. The interesting documents on mysticism, contained in the work, are fully described in Flügel, iii., p. 421. A biographical notice of the author, extracted by the donor from the Nafahāt of Jāmi, the Rashhāt of Husayn ul-Wā'iz ul-Kāshifī and the I'lām-ul-Akḥbār of Maḥmūd-ul-Kafawī, is given on fol. 1<sup>a</sup> and again on fol. 121<sup>a</sup>.

A valuable copy of the work, dated A.H. 845, is preserved in the Bankipur Library.

Written in ordinary Indian Ta'liq, at the desire of the donor Maulavi Sayyid Ṣadr-ud-Din Aḥmad, by Ṭālib-ur-Raḥmān of Mangal Kothi. Dated Friday, the 4th of Assin, 1297 Bengal year.

## No. 174.

fol. 256; lines 19; size  $9\frac{1}{2} \times 7$ ;  $6\frac{1}{2} \times 4$ .

## تحقيقات

## TAHQIQAṬ.

A dogmatic work on the principles and doctrines of Sūfism, with an exposition of the nature and different stages of the Sufic road (سلوک) and of spiritual life in general, including a mystical

explanation of the letters of the Arabic alphabet and ninety-nine attributes of God.

Beginning :—

الحمد لله الذي اخترع ما هديت الأشياء بفيض وجوده العليم •

Neither the title of the work nor the name of its author is given in the text, but in an endorsement on fol. 1<sup>a</sup>, apparently belonging to the same period as the MS. itself, it is called the Tahqiqât of Khwâjah Pârsah, evidently identical with the same Muhammad bin Muhammad bin Mahmûd ul-Hâfî ul-Bukhârî, commonly known as Khwâjah Muhammad Pârsâ, noticed in the preceding No.

The endorsement written in red Nas'î runs thus :—

هذا كتاب (ب) تحقيقات من مصنفات حضرة خواجه محمد پارسا

قدس سره •

The MS. is written by different hands :—

Foll. 1<sup>a</sup>-8<sup>b</sup> in careless Nas'î and Nasta'liq.

Foll. 9<sup>a</sup>-40<sup>b</sup> in ordinary Nasta'liq.

Foll. 41<sup>a</sup>-136<sup>b</sup> in good Nasta'liq.

Foll. 137<sup>a</sup>-256<sup>b</sup> in the same hand as the first eight folios.

Marginal notes and emendations are occasional. The following note at the end says that this MS. was compared with a copy belonging to ملا پابنده اخصيكتي.

قد وقع الفراغ من مقابلة هذه النسخة الشريفة بنسخة حضرت هدايت

منزلت ورايت مرتبت مالك مسالك الشريعة مالك مسالك الطريقة

غوث الانام ملاذا حضرت ملا پابنده اخصيكتي نور الله مضجعه •

Dated, Rajab, A.H. 1023.

The margins of the folios, mostly of the latter half of the MS., are worm-eaten.

## No. 175.

fol. 440; lines 21; size 12½ × 8½; 9 × 5½.

لطائف اشرفي

LATA'IF-I-ASHRAFI.

The discourses of Sayyid Ashraf Jahāngir Simnānī, who came to Bengal, became a disciple of 'Alā ul-Haqq Lāhaurī Bangālī (d.

A.H. 784 = A.D. 1382), and finally settled in a village near Jaunpūr, where he died shortly after A.H. 840 = A.D. 1436, collected by his disciple Nizām-un-Din Yamanī, who calls himself in the preface *نظام حاجي غريب اليمني*

Beginning:—

• الحمد لله الذي شرف العارفين بتشريف العرفان و الإيقان

It is divided into a Muqaddimah, sixty Laṭifahs, and a Khātimah, described on foll. 3<sup>b</sup>-5<sup>a</sup>.

Written in bold Indian Ta'liq within coloured-ruled borders. The copy is collated throughout and is full of corrections, emendations, and marginal notes

Foll. 98-99 and 381-388 are bound upside down. The last five folios really belong to the 52nd Laṭifah.

The scribe *شېخ گهاسي ابن شېخ کالو* says that he transcribed the copy at the desire of *مير سيد اشرفي* and *مير سيد درگاہي*.

Dated A.H. 1108.

## No. 176.

foll. 245; lines 15; size 8½ × 5; 6 × 3.

مکتوبات اشرف

### MAKTÛBÂT-I-ASHRAF.

Letters of the same Sayyid Ashraf Jahāngir-us-Simnāni, edited by his successor Hājī 'Abd-ur-Razzāq ul-Ḥasanī ul-Ḥusaynī us-Simnāni ul-Jilāni, in A.H. 869 = A.D. 1464.

Beginning:—

• الحمد لله الذي كتب آيات الوجود على مصحف الأنفس و الآفاق

The letters, a full table of which is given on foll. 2<sup>b</sup>-8<sup>b</sup>, are 75 in number. The headings of the last two letters are wanting. The two appendices, viz. (1) A Khātimah, consisting of genealogical tables, showing the spiritual filiation of the saints from Muḥammad to the time of the composition, and (2) A Takmilah, consisting of a manual of general history, from the earliest times to the period of Ashraf, found in the British Museum copy, is wanting in this MS.

The first nine folios are written in good Nasta'liq and the remaining portion of the MS. in careless Ta'liq.

Not dated, apparently 19th century.

## No. 177.

fol. 385; lines 25; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مكتوبات عبد الله قطب

## MAKTŪBĀT-I-'ABD ULLAH QUTB.

A very rare, old, and extremely valuable copy of about four hundred letters of mystic tendency on various topics of religion, theology and law, philosophy, moral teaching, and mystic theosophy, by 'Abd Ullah Qutb bin Muḥyi عبد الله قطب بن محيي to his spiritual brethren.

Beginning:—

من عبد الله قطب بن محيي الى اخوان الالبين كثرهم الله وبرك  
عليهم اجمعين - فلما انعم الله على اخواننا الخ \*

Dr. Ethé in his India Office Lib. Cat. No. 1881 (where a copy of this work is noticed), expresses his doubt about the period during which the author flourished. He mentions several names to whom the letters are addressed and remarks thus:—"If the first-named Afdal-ud-Din Muḥammad . . . . should be identical with the father of 'Abd-uṣ-Ṣamad, Afdal Muḥammad, who died A.H. 1003 = A.D. 1594, we would have a certain basis for fixing the time in which the author of these letters flourished. . . . . In the letters themselves there is not the slightest date or hint about 'Abd Ullah Qutb's life."

The following particulars are, however, the result of a careful survey of the MS. under notice:—

The full name of the author of these letters as given by himself on fol. 9<sup>b</sup> is:—ابو يزيد قطب بن محيي بن محمود الأنصاري; العزرجي (العزرجي) السعدي السعدي; the last word seems to be a mistake for السعدي.

On the same folio he gives us the following date of a *catena* (Isnād) written by him:—Friday, the 4th of Rabi' I., A.H. 891 = A.D. 1486.

On fol. 353<sup>a</sup>, is an Arabic Qaṣīdah which the author composed on Thursday, the 20th of Ramaḍān, A.H. 893 = A.D. 1487.

Fol. 339<sup>a</sup>. A letter addressed to Shaykh Muḥibb-ud-Dīn Muḥammad, dated Friday, 11th Rajab, A.H. 888 = A.D. 1483.

The names of the persons, to whom the letters are generally addressed, are as follows:—

عماد الدين جعفر - مجتهد الدين اسمعيل - علاء الدين ابراهيم - شمس  
الدين ابي سعيد - نظام الدين ديزوش - صدر الدين محمد - ركن الدين حسن -

كريم الدين محمد - عماد الدين محمد - غياث - مبارز الدين محمد - شهاب  
الدين داود - افضل الدين - درويش تاج الدين محمد - محب الدين  
خليل الله - شيخ محمد نصير الله - محمد مجد الدين محمد - نور الدين  
and others. معين الدين خليل الله - زين العابدين علي

The references found in the work are Muhyi-ud-Din Ibn-ul-  
'Arabi (d. A.H. 656 = A.D. 1258), Farid-ud-Din 'Attâr (d. A.H.  
627 = A.D. 1229), Jalâl-ud-Din Rûmî (d. A.H. 672 = A.D. 1273);  
Imâm 'Abd Ullah Yâfi'i (d. A.H. 768 = A.D. 1366); Sa'dî Shîrâzi  
(d. A.H. 690 = A.D. 1291), Hâfiz of Shîrâz (d. A.H. 791 = A.D.  
1388). The special headings of some of the letters enumerated in  
*Ethé loc. cit.*, are not found in this copy. Although the Sûfic  
order to which the author belonged, can not be ascertained, it  
would appear from these letters that his authority on the subject  
was very high and that he himself was a Sûfi of a very exalted  
position.

Written in beautiful learned Nasta'liq within gold and coloured-  
ruled borders with an illuminated, but now faded, head-piece.

The MS. seems to be slightly defective towards the end where  
it suddenly breaks off with the heading of a letter addressed to  
Rukn-ud-Din Hasan:—

من عبد الله قطب بن محيي الى ..... الامير ذكوان الملة و الدين  
حسن - اما بعد يا رجود .....

The folios, mounted on new margins, are loosened or detached  
in many places.

Not dated, apparently 16th century.

## No. 178.

fol. 372; lines 19; size 9½ x 6; 7 x 4.

### صَادَاتُ الْخَوَاصِ

### 'IBÂDÂT-UL-KHAWÂS.

A compendium of Muhammadan theology, law and Sûfism,  
containing directions of a decided Sufic tendency relating to prayers,  
religious observances, based upon the precepts of the Prophet and  
other holy men and moral conduct, by the famous Shaykh Muhibb-  
Ullâh of Ilahâbâd شيخ محب الله اله آبادي who died there A.H.  
1058 = A.D. 1648.

The copy is defective and full of gaps and many a hiatus.  
The top corners of the first fourteen folios, supplied lately, have

been left blank and several folios are missing at the beginning. It opens abruptly thus:—

..... اند بظلاف معتزله و خارجی و مثال ایشان \*

In the conclusion the author tells us that he commenced to write the work on the 27th of Ramadân, A.H. 1051 = A.D. 1641, but that he became ill on the 8th of Muharram, A.H. 1052 = A.D. 1652. He, however, set to work again and finished the composition on the 11th of Rabi' I., A.H. 1053 = A.D. 1653.

Spaces for headings are left blank throughout the copy.

Written in different hands:—

Foll. 1-188, in careless small Ta'liq inclined to Nîm Shikast.

Foll. 189-220, bold fair Nasta'liq.

Foll. 221-305, the same as foll. 1-188.

Foll. 306-372 large careless Ta'liq inclined to Naskh.

Dated Friday, 11th Şafar, A.H. 1130.

Scribe:— سید شکر الله ولد سید محمد یحیی مانکنپوری.

Occasional marginal notes. The copy is worm-eaten in some places.

## No. 179.

fol. 65; lines 13; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 1\frac{1}{2}$ .

شطحیات

SHATHIYYÂT.

Sûfic aphorisms on mystic doctrine, illustrated by the sayings and deeds of eminent saints and mystics, by prince Dârâ Shikûh دارا شکوه (d. A.H. 1069 = A.D. 1658), who completed it, according to the preface, in A.H. 1062 = A.D. 1651.

Beginning:—

احدیرا ست حمد بیحد که حمد و حامد و محمود اوست \*

Each topic, consisting of a saying or deed of a saint or a mystic, is called شطح. Foll. 1 and 2 are followed by an hiatus. Several folios are also wanting at the end. The title of the work could not therefore be found in the text. In an endorsement on fol. 1<sup>a</sup>, it is called شطحیات دارا شکوهی.

The MS. breaks off with the following words:—

بزرگی گفت محمد را دیدند و نشناختند و خدا را ندیدند و نشناختند

آه هر که محمد را نشناخت خدا را نشناخت .....

Written in good Nasta'liq within gold and coloured-ruled borders with an ordinary illuminated head-piece.

The MS. is worm-eaten, mended and pasted over in many places.

Not dated, apparently 18th century.

## No. 180.

fol. 178; lines 19; size  $10\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 4$ .

نور القلوب

NŪR-UL-QULŪB.

The discourses, spiritual teachings and miraculous deeds of Šūfi Ābādānī, who, according to this work (fol. 36<sup>b</sup>), was born in A.H. 1151 = A.D. 1738, and died (fol. 119<sup>b</sup>) 18th Rabi' II., A.H. 1226 = A.D. 1805, together with an account of his spiritual guide Shaykh Muḥammad Ḥayā Sindhi (d. A.H. 1188 = A.D. 1774, cf. fol. 34<sup>b</sup>), his followers, and descendants, and contemporary Shaykhs, by his disciple Sayyid Amjad 'Alī سید امجد علی who completed the work in A.H. 1226 = A.D. 1811.

Beginning:—

هزاران هزار شکر و سپاس مرادیدرا کہ مصباح القلوب العارفین را  
به تجلیات ذات منور ساخت \*

The work begins with a short historical account of the Prophet and the four early K̲halīfs. It is divided into five chapters, each of which is sub-divided into several sections, enumerated on fol. 17<sup>b</sup>-18<sup>a</sup>.

Written in ordinary Indian Ta'liq on thick papers at the desire of one Mirzā Fayyāḍ-ud-Dīn.

Dated Friday, 1st Sha'bān, A.H., illegible. The year of transcription given here reads سنه یکہزار... و شش ہجری, probably 1206.

## No. 181.

fol. 47; lines 15; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

مناقب خوثیہ

MANÂQIB-I-ĞAUŞIYAH.

A treatise on the prerogatives and the miraculous deeds of the great saint Shaykh 'Abdul Qādir Jilānī (d. A.H. 561 = A.D. 1165), by Muḥammad Šādiq Shihābī محمد صادق شہابی.

Beginning:—

الحمد لله الذي جعل كرامات الولي الخ \*

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

## No. 182.

fol. 36; lines 15; size  $7\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

كمال السالكين

KAMÂL-US-SÂLIKÎN.

A mystical tract containing some discourses and sayings of Shâh Ni'mat Ullah Yamani ul-Jilânî, who, according to an endorsement on a fly-leaf at the beginning, was a disciple of the famous devotee Farid-ud-Din surnamed Shākarganj (d. A.H. 664 = A.D. 1265), collected by his disciple Khâdim.

Beginning:—

پس قدسی امس مرمئی را که آرائش عالم و نظام کارخانه  
بنی آدم بید قدرت اوست \*

The discourses, which, according to the preface, were uttered on various occasions, relate to various points of mystical doctrine and maxims of Sūfism, followed by the mystical meanings of the 99 attributes of God.

Written in ordinary Ta'liq.

Dated Tuesday, 26th Rabī' I. (the year is not given), apparently 19th century.

Scribe:— عبد الغنی ولد محمد حسین.

## No. 183.

fol. 153; lines 13; size  $7 \times 4$ ;  $5\frac{1}{2} \times 3$ .

دُرر نظامیہ

DURAR-I-NIZÂMIYAH.

The discourses and utterances of the celebrated saint Nizâm-ud-Din Auliya (d. A.H. 725 = A.D. 1324), taken down from his lips by one of his disciples, whose name, fol. 17<sup>a</sup>, on account of a stain, is only partly legible thus:—

بند امیدوار ..... لطف رسول مختار علی بن محمود جانداد ...

Beginning :—

تعمید لا نہایت و تسبیح ہی غایت مر خدا را کہ ...

The well-known poet Mir Ḥasan's collection of the saint's discourses, entitled *نوائد الفوائد* (Rieu, p. 972<sup>a</sup>), and another collection entitled *راحت المحبین* (Rieu, p. 973<sup>b</sup>), are different from the present collection.

All the folios of the MS. are covered throughout with a kind of thin paper, which in many instances renders the text indistinct and even illegible.

Written in fair Nasta'liq.

Not dated, apparently 19th century.

### No. 184.

fol. 97; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

ملفوظات شیخ علاء الدولہ

MALFŪẒĀT-I-SHAYKH 'ALĀ-UD-DAULAH.

The discourses of the celebrated saint Shaykh 'Alā-ud-Daulah Simnānī (d. A.H. 736 = A.D. 1335), collected by Iqbāl bin Sābiq us-Sijistānī. اقبال بن سابق السجستانی.

Beginning —

الحمد لله رب العالمین و العاقبة للمتقین و الصلوۃ ..... و بعد  
این نواید چند است کہ حضرت شیخ السلام •

The work is not divided into chapters or sections.

Written in ordinary Indian Ta'liq, within coloured-ruled borders.

Not dated, apparently 19th century.

### No. 185.

fol. 148; lines 17; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3$ .

ترجمہ خلاصۃ المفاتیح

TARJUMAH-I-KHULĀṢAT-UL-MAFĀKHIR.

A Persian translation of 'Abd Ullah Yāfi'i's (d. A.H. 768 = A.D. 1366) *Khulāṣat-ul-Mafākhir*, by an anonymous author. The original work consists of two hundred stories, but only 193 are found in this copy of the translation.

Beginning :—

الحمد لله رب العالمين ... ميگوید اضعف العباد اصلح الله شأنه كه  
چون كتاب خلافة المفاخر \*

These stories, which mostly refer to the great saint Shaykh 'Abdul Qādir Jilānī (d. A.H. 561 — A.D. 1165), relate to the various doctrines of Sūfism. Each story is preceded by the name of the Shaykh on whose authority it is related.

There are many gaps throughout the copy. The name of Shaykh 'Abdul Qādir is always written in red.

Written in a very neat Nasta'liq.

Not dated, apparently 19th century.

### No. 186.

fol. 202; lines 14; size 7 × 4½; 4½ × 4½.

روضة السالكين

RAUDAT-US-SĀLIKĪN.

The discourses and sayings of the great saint Khwājah 'Abd-ul-Khāliq of Gujdawān (near Bukhārā), and of the celebrated Khwājah Bahā-ud-Dīn Naqshband, whose real name was Muhammad bin Muhammad ul-Bukhārī, the founder of the Naqshbandī order (d. A.H. 791 — A.D. 1389). The above-named Gujdawānī was a pupil of Khwājah Yūsuf Hamadānī and died A.H. 575 — A.D. 1179. These discourses were collected by 'Alī bin Maḥmūd ul-Abīwardī ul-Kūrānī الكوراني cf. 1<sup>b</sup>.

Beginning :—

انچا كه كمال كبرىلى تو بود عالم نم از بصر عطلى تو بود

Scanty notes on the margin.

Written in fair but learned Nasta'liq on gummy papers, pasted with patches in many places. The margins have been mended throughout. Marginal notes are not infrequent.

Dated 3rd Sha'bān, A.H. 948.

Scribe :— سيد نصر الله الحسيني.

Fol. 1<sup>a</sup> contained several seals and 'Arq-didāhs of the nobles of the Timuride courts of India, but unfortunately almost all of them have been effaced, disfigured or otherwise rendered illegible.

One seal however reads قلمخان خانہ زاد بادشاہ عالمگیر.

Seal

## No. 187.

fol. 188; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

ترجمہ رسالہ فخر الحسن

## TARJUMAH-I-RISĀLAH-I-FAKḤR-UL-HASAN.

A Persian translation of Muḥammad Fakḥr-ud-Dīn's (who according to this work, fol. 3<sup>a</sup>, died on 27 Jumādā II, A.H. 1199 = A.D. 1784, and was buried at Dihlī near the tomb of Khwājah Qutb-ud-Dīn Bakhtiyār Kākī) Arabic treatise, entitled رسالہ فخر الحسن, containing a Ṣūfī interpretation of some points on Muhammadan law and theology, such as, prayers, religious observances, moral conduct, etc., based upon the precepts of the Prophet and other holy men, by Kalīm Ullāh bin Ṣan'at Ullāh کلیم اللہ بن صنعت اللہ.

Beginning:—

خدایا سبلس و ستایش تو از تو فایز و اعتراف بعجز و قصور الم \*

The work is not divided into any sections or chapters.

Written in careless Indian Ta'liq on various coloured papers.

The Arabic text is over-lined red.

In the colophon the scribe محمد عبید says that he copied the MS. for one Hāfiz Hasan.

Not dated, apparently 19th century.

## No. 188.

fol. 180; lines 17; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

حقایق الدقایق

## HAQĀ'IQ-UD-DAQĀ'IQ.

A Ṣūfī work in prose and verse, by Aḥmad Rūmī احمد رومی.

Beginning:—

ابتدا یا نام رحمن رحیم دستگیر مرد وزن نوروزیم

The work consists of eighty chapters, each of which begins with a Quranic verse or Ḥadīḡ, as a text, followed by a Persian translation, and some appropriate quotations from the Maṣnawī of Jalāl-ud-Dīn Rūmī. The spiritual meaning is then developed in prose, and afterwards illustrated by some apologue or anecdote, in the same metre as the Maṣnawī.

Written in fair Nasta'liq within red-ruled borders by Asad 'Ali of Jaunpur, pupil of Anwar 'All.  
Dated 28th Shawwāl, A.H. 1272.

### No. 189.

fol. 56; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

معجل عارفان

### MAHFIL-I-ĀRIFĀN.

A Sūfī treatise in prose and verse, dealing with the doctrines of spiritual life and the spiritual progress of the soul through its various stages, by an anonymous author.

Beginning:—

در سزایش بی پایان و نیش بیکران مانع در جهان الهم \*

The work consists of prose and poetical selections from other works, e.g. the Maṣnawī of Jalāl-ud-Dīn Rūmī, the Gulistān of Sa'dī, the Diwān-i-Shams-i-Tabriz, the Gulshan-i-Rāz, the Zād-ul-Musāfirin, the Nuzhat-ul-Arwāh, the Mantīq-ut-Tayr, the Majma'-ul-Bahrayn, etc., etc. The spiritual meaning of each selected passage or line is developed in prose. It is divided into thirty sections, called معجل, the headings of which are enumerated on fol. 1<sup>o</sup>-2<sup>o</sup>; but the MS. breaks off in the middle of 19th section with the following words:—

گر نغمه بد بر کشاید صد بصر

Written in ordinary Ta'liq.

Not dated, apparently 19th century.

### No. 190.

fol. 102; lines 11; size  $6\frac{1}{2} \times 4$ ;  $3\frac{1}{2} \times 2\frac{1}{2}$ .

Collection of Sūfī treatises.

I. Foll. 1-88<sup>a</sup>. A religious tract, without any title, ascribed in the colophon to the popular saint Khwājah 'Ubayd Ullah Ahrār (b. A.H. 806 = A.D. 1403, d. A.H. 895 = A.D. 1489), on the various stages of the mystic road and consisting of invocations to God, followed by pious exhortations intended for devotees.

Beginning:—

خدائوندا بعوت آنکه بفردانیت ذات متفردی و یوحدانیت صفات  
متصفی اله •

The work is written in prose, mixed with verses and suitable quotations from the Qurān.

Written in a very beautiful Nim-Shikastah hand within coloured-ruled borders.

The Arabic quotations, written in larger Naskh, are in red.

The colophon says that the transcriptions was completed on Monday, the 27th of Ramādān, A.H. 1110, the forty-third regnal year of 'Alamgir, at Peshawar, on the memorable occasion when the army of Bahādur Shāh reached that country.

Scribe:—محمد عتیق الله.

Dr. Ethé, Ind. Office Lib. Cat. No. 1919 (3), while noticing a copy of the above tract, remarks thus:—"From some incidental remarks we conclude that this treatise is due to 'Alā-ud-Dīn Muḥammad Bukhārī 'Aṭṭār, the principal disciple of Bahā-ud-Dīn Naqshbandī, who died A.H. 802 = A.D. 1400, or at least taken from his sayings." But in the following colophon, to which a reference has been made above, the scribe, who was attached to 'Alamgir, fully convinces us that the tract in question is due to Khwājah 'Ubayd Ullah Aḥrār:—

تمام شد این رساله گرامی القدر از مصنفات قطب الانطباق حضرت  
خواجه عبید الله احرار ولی بناریم بیست و هفتم حضرت رمضان روز دوشنبه  
سنه ۱۱۰۱ (read ۱۱۱۰) چهل و سه از جلوس همایون عالمگیری خلد الله  
تعالی ملکه و سلطانه و انصاف علی العالمین بره و احسانه در بلده پشاور هنگامی  
که رایات عالیات متعالی دره التاج خلافت و جهانداري بهادر شاهي این  
سر زمین را منور ساخته بر دست بنده جالی (sic) بدرگاه حضرت الله  
محمد عتیق الله سلمه الله و غفر الله له ولوالديه .....

II. Foll. 89<sup>a</sup>-93<sup>a</sup>. A smaller tract on the nature and rules of spiritual life explained according to the principles observed by Khwājah Bahā-ud-Dīn Naqshband and his Khalifas.

Beginning with a Rubā'ī:—

سر رشته دولت ای برادر بخت آر      این عمر گرامی بتضار مکنار  
دایم همه جا با همه کس در همه حال      میدار نهفته چشم (و) دل جانب یار

Written by the same محمد عتیق الله.

Dated 28th of Ramādān.

III. Foll. 93<sup>a</sup>-97<sup>a</sup>. Another mystical tract, inscribed رساله حورانيه, containing an explanation of the following Rubā'i of the celebrated Shaykh, Abū Sa'id bin Abul Khayr, who died in A.H. 440 = A.D. 1048 by 'Ubayd Ullah Maḥmūd ush-Shāshī عبيد الله محمود الشاشي:—

حورا بنظره نگرم عفت زد      رضوان ز تعجب کف خود بر کف زد  
آن خال سیه بر لب رخاں مطرب زد      ابدال ز بیم جنگ در مصحف زد

The explanation of the Rubā'i is preceded by somewhat detailed introductory remarks on mystical contemplation and speculation.

Beginning:—

الحمد لله فياض الحكيم والمواهب والموصل الى الطالبين •

The explanation itself begins on fol. 96<sup>a</sup>:—

يقول العبد الضعيف عبيد الله محمود الشاشي که مراد از حور آن  
جاستند از حوران وغير ايشان که بر سر پيماں حاضر مي شوند در حال  
سردن اليم •

IV. Foll. 97<sup>b</sup>-100<sup>a</sup>. A mystical explanation of some of the sayings of the great Shaykh, Khwājah 'Abd-ul-Khāliq Gūjdawānī (d. A.H. 575 = A.D. 1179) as interpreted by eminent Shaykhs.

Beginning:—

ذكر حضرت خواجه عبد الخالق غجدواني قدس سره از خلفای حضرت  
خواجه يوسف همداني اند همیشه بر متابعت رسول الله على الله عليه وسلم  
مي بوده اند •

It is dated (fol. 100<sup>a</sup>), Peshawar, the 21st Shawwāl, A.H. 1110.

V. Foll. 101<sup>b</sup>-102<sup>b</sup>. A special form of certain prayers and invocation used by Khwājah 'Abd-ul-Khāliq Gūjdawānī, Khwājah Bahā-ud-Dīn Naqqashbandī, Shaykh Bāyazīd Bustāmī, Khwājah Yusuf Hamadānī, Shaykh Abul Manṣūr Mātārīdī and Shaykh Abul Ḥasan Kharqānī.

Beginning:—

طريق ختم حضرات خواجگان عاليشان قدس الله تعالى ازولهم اليم •

All the tracts are written in the same hand by the same Muḥammad 'Atiq Ullah of 'Ālamgīr's court.

## (6) Prayers, Invocations, etc.

## No. 191.

fol. 321; lines 15;  $12\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 3\frac{1}{2}$ .

ترجمة عدة الداعي

TARJUMAH-I-'IDDAT-UD-DĀ'Ī.

A book of breviaries or collection of prayers and invocations suitable for all occasions and occurrences in life, based on the Qurān, Ḥadīḡ, and sayings of the Imāms and holy men, translated from the Arabic work عدة الداعي of Abul 'Abbās Aḥmad bin Fahd ul-Hillī by Naḡir-ud-Dīn Muḥammad bin 'Abd-ul-Karīm ul-Anṣārī نصير الدين محمد بن عبد الكريم الأنصاري at the desire of Qarāḡ Khān, a noble of Shāh Ismā'īl Safawī I (A.H. 907-930 = A.D. 1502-1524).

There is some confusion regarding the date of death of Aḥmad bin Fahd, the author of the Arabic original. Ahlwardt, Brockelmann and several others place the author's death in A.H. 627 = A.D. 1229; while the authors of the Raḡdāt-ul-Jannāt, the Kashf-ul-Hujub and others fix his death in A.H. 941 = A.D. 1437. Their view is supported by a statement in the colophon of the present copy, where it is said that Aḥmad bin Fahd completed the work on the 26th of Shawwāl A.H. 801 = A.D. 1398.

Beginning:—

بسم الله الرحمن الرحيم و منك الاستعانة فى التميم يا كريم و يا رحيم  
جواهر شكر و سپاس نثار معبودى النعم \*

The translation is mentioned in Kashf-ul-Hujub, p. 117.

Written in beautiful bold Naskh within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously decorated double page 'Unwān.

The MS. is not dated, but a note on fol. 1<sup>a</sup> (partly pasted over) bears the date A.H. 1078. The copy is pasted over with thick patches in many places.

## No. 192.

fol. 78; lines 17; size  $9 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

خزانة الاسرار

KHIZĀNAT-UL-ASRĀR.

A work on the peculiarities and supernatural power of particular verses of the Qurān and the twenty-eight letters of the

alphabet, and of certain special prayers and invocations, by Ibn-i-Bahâ-ud-Din 'Alî Maẓhar-ud-Din Muḥammad ul-Qâri ابن بهاء الدين علي مظهر الدين محمد القاري.

Beginning:—

الحمد لله الذي أنزل القرآن على عبده ليكون للعالمين \*

We learn from the preface that in A.H. 916 = A.D. 1510 Maulânâ 'Abd-ul-'Alî bin Muḥammad Ḥusayn wrote a work on this subject in Persian which, as a matter of fact, he translated from several Arabic works; but as it was void of any systematic order of the Qur'anic verses, the present author wrote this work A.H. 962 = A.D. 1554, arranging the verses in the order in which they stand in the Qur'ân with descriptions of the peculiarities and the supernatural power of each of them. It is divided into twenty chapters, described in the beginning. The copy is defective towards the end and breaks off in the middle of the last chapter. There are several lacunae in consequence of a large number of folios missing from the copy.

Written in a learned Nasta'liq with rubrications. Additions and emendations are frequently found on the margins.

The copy is worm-eaten but the text is not affected.

Not dated, apparently 17th century.

### No. 193.

fol. 131; lines 11; size  $6\frac{3}{4} \times 4\frac{1}{4}$ ;  $4 \times 2$ .

آداب عباسی

ÂDÂB-I-'ABBÂSÎ.

A rhetorical treatise, translated from Bahâ-ud-Din 'Âmilî's (d. A.H. 1030 or 1031 = A.D. 1620 or 1621) "Miftâḥ-ul-Falâḥ," relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night.

Translator: Şadr-ud-Dîn Muḥammad of Tabriz صدر الدين محمد تبریزی.

Beginning:—

تقدیس و تسبیح پادشاه تاجدار که خلص عبادتش \*

It is divided into the following six chapters:—

باب اول در بیان آنچه از طلوع صبح صادق تا طلوع آفتاب بجا باید آورد fol. 3b.

- باب دوم در بیان آنچه از طلوع آفتاب تا وقت ظهر بجا باید آورد. fol. 51<sup>a</sup>.  
 باب سوم در بیان آنچه از وقت زوال آفتاب که ظهر است تا وقت  
 فرورفتن آفتاب بجا باید آورد. fol. 63<sup>a</sup>.  
 باب چهارم در بیان آنچه از فرورفتن آفتاب تا وقت خواب بجای  
 باید آورد. fol. 81<sup>a</sup>.  
 باب پنجم در بیان آنچه میان وقت خواب تا نصف شب بجای  
 باید آورد. fol. 95<sup>b</sup>.  
 باب ششم در بیان آنچه از نصف شب تا طلوع فجر بجای باید  
 آورد. fol. 103<sup>a</sup>.

Written in minute Naskh within gold and coloured-ruled borders with an illuminated head-piece with scanty notes on the margins.

Dated Sha'bân. A space for the year in which the transcription was made is left blank. Apparently 17th century.

Scribe: — شیخ عبد الله.

### No. 194.

fol. 181; lines 16; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

### ترجمه مفتاح الفلاح

### TARJUMAH-I-MIFTÂH-UL-FALÂH.

Another Persian translation of Bahâ-ud-Dîn's same Miftâh-ul-Falâh, by Jamâl-ud-Dîn Muḥammad bin Husayn Khwânsârî جمال الدین محمد بن حسین خوانساری, who dedicated it to Shâh Šafi of Persia (A.H. 1038-1052 = A.D. 1629-1642).

Beginning: —

مفتاح فلاح دنیا و عقبی و مقدمه نجات آخرت و اولی النعم •

In the preface the translator says that besides the translation he has given on the margins notes and explanations (with which the present copy is full) of the difficult passages used in the text.

The translation, which follows the text, is written in red. The marginal notes and explanations are written in small Naskh.

Written in fair Naskh.

Not dated, apparently 18th century.

## No. 195.

fol. 353; lines 10; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مصباح العابدین

MIŞBÂḤ-UL-'ÂBIDÎN.

A work on the duty of special and extraordinary invocations and prayers, for different months in addition to the usual daily worship, with definite and regular forms fixed for the several hours of the day and night, by Zayn-ul-'Âbidin زين العابدين, dedicated to Shâh Safi of Persia (A.H. 1038-1052 = A.D. 1629-1642).

Beginning:—

حمد و سپیس پروردگار را که بندگی و پرستش اوست \*

It is divided into a Muqaddimah (fol. 3<sup>a</sup>), twelve Maṭlabs, devoted to the twelve months of the year (fol. 16<sup>a</sup>), and a Khâtimah (fol. 309<sup>b</sup>).

Foll. 1<sup>a</sup>-335<sup>b</sup> contain similar prayers and invocations.

Written in fair Naskh within coloured-ruled borders with rubrication and a faded head-piece. The margins are worm-eaten.

Not dated, apparently 19th century.

## No. 196.

fol. 75; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

کتاب الاوراد

KITÂB-UL-ÂURÂD.

A collection of prayers and innovations, attributed, in an endorsement on a fly-leaf at the beginning, to the celebrated saint and scholar Shaykh 'Abd-ul-Ḥaqq Dihlawî شیخ عبد الحق دهلوی (d. A.H. 1052 = A.D. 1642).

Beginning:—

چون وعده رفته بود که بعضی از اوراد اعمال بنویسد \*

A very neat copy. Written in clear Nasta'liq. The Arabic texts are written in large Naskh.

Dated 13th Ramaḍân, A.H. 1289.

Scribe:—ازادت علی برهاری.

The original work is followed by an Arabic tract (fol. 57<sup>b</sup>-75<sup>b</sup>) on the Muhammadan Law of Inheritance extracted from other works.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين \*

Written in careless Naskh by Sayyid Ṣadr-ud-Din Aḥmad of Būhār.

### No. 197.

fol. 199; lines 16; size  $10 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

منهاج الفلاح

MINHĀJ-UL-FALĀḤ.

A selection of prayers and invocations suitable to all occasions and occurrences in life, with special references to those that are connected with ablution, purification and daily prayer, by 'Alī bin Shāh Maḥmūd ul-Bāfiqī علي بن شاه محمود بافقي.

Beginning:—

الحمد لله الذي دلَّ عباده على الطاعات \*

It is divided into a Muqaddimah, ten Bābs, and a Khātimah. A good copy. Written in clear Naskh within gold and coloured-ruled borders with rubrications. The Arabic texts are written with vowels.

Dated 14th Shawwāl, A.H. 1061.

Scribe:—محمد مزمين ابن حيدر محمد المشهدي.

### No. 198.

fol. 283; lines 16; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

زاد المعاد

ZĀD-UL-MA'ĀD.

A work on prayers, religious rites and pious observances on ordinary and special days, based on the precepts and sayings of the Imāms, by the well-known Shī'ah doctor Muḥammad Bāqir bin Muḥammad Taqī Majlisī محمد باقر بن محمد تقی مجلسي (d. A.H. 1110 = A.D. 1698), who extracted it, A.H. 1105 = A.D. 1693, from his larger work بحار الأنوار.

Beginning:—

الحمد لله الذي جعل العبادة وسيلة لليل السعادة الخ \*

This work, divided into fourteen chapters and a Khātimah, has been lithographed in Teherān, A.H. 1244.

Written in fair Naskh.

The text of the prayers is given with all the vowels.

An autography copy, dated, Isfahān, Ramaḍān, A.H. 1107.

## No. 199.

fol. 20; lines 9; size  $9 \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 1\frac{1}{2}$ .

A very beautiful but defective copy of a Shi'ah treatise on prayers and on the mysterious influence and effect of special dates in the several months, the separate days of the week and eclipses, based on the sayings of the Imāms, by the same Muḥammad Bāqir bin Muḥammad Taqī محمد باقر بن محمد تقی who died in A.H. 1110 = A.D. 1698.

Beginning:—

الحمد لله رب العالمين ... اما بعد چنین گوید احقر عبد الله محمد

باقر ابن محمد تقی \*

Folios are missing after fol. 1, 3, and 11.

Written in beautiful clear Nasta'liq on gold-sprinkled papers within gold-ruled borders with an illuminated head-piece.

The original folios have been mounted on new margins.

Dated Thursday morning, 17th Rabi' I, A.H. 1133.

Scribe:—محمد شاه زنجانی.

## No. 200.

fol. 311; lines 14; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

A defective copy of a detailed work dealing with certain prayers and innovations for special occasions and occurrences in life, with some rules and regulations to be observed in the performance of religious and other duties, from the Shi'ite standpoint.

The copy is defective at both ends and the folios at the beginning are hopelessly confused. The name of the author, the title of the work and the number of chapters cannot therefore be ascertained.

It opens abruptly thus with the last six lines of Chapter XI: الحمد لله الذي ..... وابن حرز است باب دوازدهم در نكتهای نوادر این کتاب که واقعت در هر باب: after which Chapter XII begins thus: مشتمل بر هفت فصل. This chapter breaks off on fol. 10<sup>b</sup> and is followed by the latter portion of Chapter I on fol. 11<sup>a</sup>. Chapter II

begins on fol. 26<sup>b</sup>; III, on fol. 35<sup>b</sup>; IV on fol. 42<sup>b</sup>; V on fol. 50<sup>a</sup>; VI on fol. 59<sup>b</sup>; VII on fol. 77<sup>a</sup>; VIII on fol. 112<sup>b</sup>; IX on fol. 142<sup>a</sup>; X on fol. 164<sup>b</sup>; XI on fol. 254<sup>b</sup>. The MS. breaks off in the middle of the fourth section of the eleventh chapter with the following words:—

بسم الله الذي خلق النور من نور و انزل النور على الطور في كتاب

مسطور •

The author frequently quotes *كتاب من لا يحضره الغيب* and *كتاب كذاب* as his authorities.

Written in fair Naskh within gold and coloured-ruled borders with the headings in red, and occasional marginal notes. The original folios have been mounted on new margins.

Not dated, apparently 18th century.

## No. 201.

fol. 115; lines 8-11; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

رسالة ادعية

### RISÂLAH-I-AD'YAH.

A collection of invocations and prayers for special occasions and occurrences in life.

Beginning:—

هو الله الذي لا اله الا هو عالم الغيب والشهادة •

The Arabic portions are written in clear bold Naskh.

Not dated, apparently 19th century.

The folios of the MS. are hopelessly rotten and separated from the original binding.

## No. 202.

fol. 102; lines 7-13; size  $7\frac{1}{2} \times 5$ ;  $5 \times 3$ .

Another collection of similar prayers and invocations.

Beginning:—

اللهم ما علمت من علوة فعلى نعم •

Written in ordinary Naskh and careless Nasta'liq.

Not dated, apparently 19th century.

## No. 203.

fol. 91; lines 9-11; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

رسالہ ادعیه

## RISĀLAH-I-AD'İYAH.

Another collection of prayers and invocations with selections from the Qurān, Hadīṣ, etc., suitable to all daily occasions, with explanations in Persian and Urdū.

Beginning:—

• سورۃ فاتحہ کی نازل ہونیکا سبب مولانا یعقوب چرخي نے الھ •

Written in ordinary Naskh and Indian Ta'liq with occasional rubrics.

Not dated, apparently 19th century.

The latter part of the MS. is badly worm-eaten and damaged.

## No. 204.

fol. 56; lines 9-13; size  $6\frac{1}{2} \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

A similar collection of prayers and invocations.

Beginning:—

نحمدہ و نصلی علی رسولہ سیدنا و مولانا الھ •

Written in fair Naskh and careless Ta'liq.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

## No. 205.

fol. 89; lines 11-13; size  $7 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

A treatise containing some prayers and invocations, and treating of the peculiarities and influence of certain passages and letters in the Qurān, with a number of questions on religious subjects with answers.

Beginning:—

چون شب چہار شبہ در آید •

Written in careless Naskh and Indian Ta'liq.

Not dated, apparently 19th century.

Some folios at the beginning of the copy are worm-eaten and damaged.

## No. 206.

fol. 37; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 3$ .

A treatise on the peculiarities and the wonderful effects of some of the well-known prayers such as دعای سیقی - و دعای حرب البعصر etc., and the various ways of their usage.

Beginning:—

طریق (و) خاصیت حرب البعصر اول آنست اگر نوشته در بار خود  
به بندد الخ \*

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

A note on the fly-leaf by Sayyid Šadr-ud-Din Aḥmad bin Sayyid Karīm-ud-Dīn of Būhār, dated A.H. 1278, records the price of the copy as eight annas.

## V. ARTS AND SCIENCES.

## (1) Philosophy.

## No. 207.

fol. 179; lines 17; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

ترجمه معجم الحکمة

TARJUMAH-I-MUJMAL-UL-HIKMAT.

An old and valuable copy of a philosophical encyclopaedia, which, according to the preface, was translated into Parsi Dari from a work entitled Mujmal-ul-Hikmat.

Beginning:—

سپاس و ستایش آن خدائی را که واجب الوجود است و هرچه  
جزو است ممکن الوجود است و هرچه ممکن الوجود است کرده اوست \*

The work has been lithographed in Bombay, A.H. 1304, under the title of رسائل اخوان الصفا و خلق السموات و الارض.

Dr. Ethé (Bodl. Lib. Catalogue, No. 1492), who in agreement with Flügel (i. pp. 42 and 43) calls the work Mujmal-ul-Hikmat, gives us to understand that it is an abridgement of the famous Risālah-i-Ikhwān-uṣ-Ṣafā, usually styled simply Ikhwān-uṣ-Ṣafā, in Persian translation, made by a man of Kḥurāsān, and dedicated to Timūr. The particulars furnished by the present copy are as follows:—In the preface the author says that there was no book

in Persian dealing with the different branches of the science, viz. Mathematics, Logic, Metaphysics and Physics, except the *Dānish Nāmāh* (see No. 215), the style of which was difficult and the subject matter of which was for the greater part represented by signs and symbols. He then names another book, viz. *Mujmal-ul-Hikmat* مجمل الحکمة, which was a compendium of the different branches of science, but which, like the former, was not free from symbols, and contained also a good many redundances. The author then proceeds to say that in one or two places he saw that this book, i.e. the *Mujmal*, was translated into Persian, but that the symbols and the redundances were exactly maintained. He was then asked (the name of the person is not given) to translate it into *Parsi Dari*, and at the same time to remove the symbols and the redundances. Hence the present production. The dedication to *Timūr* (who reigned A.H. 771-807 = A.D. 1370-1345), found in the Berlin copy No. 91 and the Bodl. copy, is not given in this copy. The following quotations from the beginning (fol. 26) will give the particulars of the work as well as an idea of the archaic forms of the language and the spelling:—

و بعد از ایشان درود خدای تعالی بر فیلسوفان و حکیمان خدا شناس  
 بلا کی خداوند قیاس اند و حل کنند مشکلا اند و نمایند راه راست اند  
 و درود بر همگان باد و بر جان امام و باکان اما بعد ازین بدانند کی کذبها  
 بسیار است و بیشتر بلغت نازی است و اندکی بلغت یلوسی است  
 و دران کذبها هیچ حظی نیست مانند سرود اخقران و کذاب نام بار خدا  
 و مرموزان نامه و انچه بدین مانند و ما هیچ کذاب نیدانیم از انچه در حکمت بکار  
 آید کی از ریاضی و منطقی و طبیعی و الهی جمله دروی باشد مگردانش  
 نامه و آن بلغظی سخت مشغولست و بیشتر اشارات است و بعضی رمز  
 است و کذاب مجمل الحکمة مچمودست و لیکن همچنین مرموز است  
 و دران حشو بسیار است و ما یک درجلی دیدیم کی این کذاب را بدیوسی  
 نقل کرده بودند و همچنان مرموز گذاشته و حشو بجای مانده پس چنین  
 اتفاق افتاد کی این ضعیف را فرمودند کی این کذاب را بدیوسی دروی نقل  
 کند هرچه حشوست از درود کند و هرچه مرموز است اشکرا کند و از حد  
 رمز تصریح کند ما فرمانرا بدیش کردیم تا فرمان برداری توفیق بار آورد \*

Hāj. Khal. V., p. 406, while noticing the work *Mujmal-ul-Hikmat*, remarks that it is a Persian work on Mathematics, Logic, Metaphysics and Physics, written mostly in symbols, from which

selections were made by a man (of Khurāsān), who removed the symbols and the redundances and based the said selections on the treatises of the Ikhwān-uṣ-Ṣafā رسائل اخوان الصفا. By these treatises Hāj. Khal. evidently meant the well-known philosophical encyclopaedia, entitled Ikhwān-uṣ-Ṣafā wa Khallān-ul-Wafā, which consists of fifty-one treatises.

A note on fol. 1<sup>a</sup> of the MS., written in a somewhat later hand, says—" (this book is) from the Bahr-ul-Muḥit of the Ikhwān-i-Ṣafā, entitled Khallān-i-Wafā, of Imām Majrītī-ul-Maḡribī," that is to say, al-Majrītī's (d. A.H. 395 = A.D. 1004) Spanish recension of the Ikhwān-uṣ-Ṣafā. The note runs thus:—

از کتاب بحر المحيط اخوان صفا نام زد خلیل وفا امام مجریتی  
المغربی •

The synopsis of the treatises of this translation is as follows:—

1. The first treatise of Qism I, fol. 3<sup>a</sup>. Arithmetic.

خلاصه رساله اول در اریتمطیقی از جمله پنجاه و یک رساله که معروفست  
بأخوان الصفا و خلیل الوفا در تهذیب نفس و مکالم اخلاق •

It is to be noticed that the words from از جمله to مکالم are invariably repeated in all the subsequent chapters or treatises.

2. The second treatise of Qism I, on Mathematics, fol. 11<sup>a</sup>. Introduction to Geometry.

خلاصه رساله دوم از قسم اول از ریاضیات در مدخلی مختصر از علم  
هندسه ... النجم •

3. The third treatise of Qism I on Mathematics, fol. 15<sup>b</sup>. Introduction to Astronomy.

خلاصه رساله سئوم از قسم اول از ریاضیات در مدخلی مختصر  
از نجوم ... النجم •

4. Music, on fol. 25<sup>a</sup>.

در مختصری از موسیقی از جمله ... النجم •

The number of the treatise is not given.

5. The fifth treatise of Qism I, fol. 33<sup>a</sup>. Geography.

خلاصه رساله پنجم از قسم اول از ریاضیات در جغرافیه ... النجم •

6. The sixth treatise of Qism I, fol. 39<sup>a</sup>. Numerical relations.

خلاصه رساله ششم از قسم اول از ریاضیات در نسبت عدد هندی  
(هندسی) ... النجم •

7. The seventh treatise of Qism I, fol. 42<sup>a</sup>. Theoretical Sciences.

• خلاصه رساله هفتم از قسم اول از ریاضیات در صنایع علمی ... الخ

8. The eighth treatise of Qism I, fol. 44<sup>b</sup>. Practical sciences or Arts.

• خلاصه رساله هشتم از قسم اول از ریاضیات در صنایع عملی ... الخ

9. The ninth treatise of Qism I, fol. 46<sup>a</sup>. Creation of man.

• خلاصه رساله نهم از قسم اول از ریاضیات در خلقت بنی آدم ... الخ

10. The tenth treatise of Qism I, fol. 49<sup>a</sup>. Logic.

• خلاصه رساله دهم از قسم اول در ایساغوجی از منطق ... الخ

11. The eleventh treatise of Qism I, fol. 52<sup>b</sup>. The Categories.

• خلاصه رساله یازدهم از قسم اول از ریاضیات در قاطیغوراس از منطق ... الخ

12. The twelfth treatise of Qism I, fol. 55<sup>a</sup>. Hermeneutica.

• خلاصه رساله دوازدهم از قسم اول از ریاضیات در ارمینیاس از منطق ... الخ

13. The thirteenth treatise of Qism I, fol. 57<sup>b</sup>. Analytica Priora.

• خلاصه رساله سیزدهم از ریاضیات انولوطیقیا اولی در منطق ... الخ

14. The fourteenth treatise of Qism I, fol. 60<sup>a</sup>. Analytica Posteriora.

• خلاصه رساله چهاردهم از قسم اول از ریاضیات انولوطیقیا دوم از منطق ... الخ

15. The first treatise of Qism II, or Physica, treating of matter and form, fol. 62<sup>b</sup>.

• خلاصه رساله اول در طبیعیات از قسم دوم در هیولی و صورت ... الخ

16. The second treatise of Qism II., on heaven, the universe and the spheres, fol. 67<sup>a</sup>.

• خلاصه رساله دوم از طبیعیات از قسم دوم در سما و عالم از ... الخ

17. The third treatise of Qism II, on existence and decay, of the elements, fol 71<sup>b</sup>.

• خلاصه رساله سوم از طبیعیات از قسم دوم در کون و فساد از جمله ... الخ

18. The fourth treatise of Qism II. On Meteorology, fol. 73<sup>b</sup>.

• خلاصه رساله چهارم از طبیعیات از قسم دوم در آثار علوی از جمله ... الخ

19. The fifth treatise of Qism II. On Mineralogy, fol. 76<sup>a</sup>.

خلاصه رساله پنجم از قسم دوم از طبیعیات در تکوین معادن از جمله ... اله \*

20. The sixth treatise of Qism II. On nature and its activity, fol. 80<sup>a</sup>.

خلاصه رساله ششم از قسم دوم از طبیعیات در ماهیت طبیعت از جمله ... اله \*

21. The seventh treatise of Qism II. Botanic, fol. 83<sup>b</sup>.

خلاصه رساله هفتم از قسم دوم از طبیعیات در تکوین نبات از جمله اله \*

22. The eighth treatise of Qism II. On the composition of man's body, fol. 85<sup>a</sup>.

خلاصه رساله هشتم از قسم دوم از طبیعیات در ترکیب جسد از جمله اله \*

23. The ninth treatise of Qism II. On sensual perception, fol. 90<sup>a</sup>.

خلاصه رساله نهم از قسم دوم از طبیعیات در حواس و محسوس از جمله اله \*

24. The tenth treatise of Qism II. On the human embryo, fol. 94<sup>a</sup>.

خلاصه رساله دهم از قسم دوم از طبیعیات در مسقط نطفه از جمله اله \*

25. The eleventh treatise of Qism II. On Man as Microcosm, fol. 102<sup>a</sup>.

خلاصه رساله یازدهم از قسم دوم از طبیعیات در انک مردم عالم کوچک اند از جمله اله \*

26. The twelfth treatise of Qism II. Growth of the individual soul, fol. 103<sup>b</sup>.

خلاصه رساله سیزدهم از قسم دوم از طبیعیات در احوال نفس جزوی بعد از مرکب و شرح آن از جمله اله \*

27. The thirteenth treatise of Qism II. Limits of human knowledge, fol. 107<sup>b</sup>.

خلاصه رساله سیزدهم از قسم دوم از طبیعیات در بیان طاقته داشتن مردم دانش را و جمع کردن علمها از جمله ... اله \*

28. The fourteenth treatise of Qism II. On Death, fol. 110<sup>b</sup>.

خلاصه رساله چهاردهم از قسم دوم از طبیعیات در حکمت مرکب از جمله اله \*

29. The fifteenth treatise of Qism II. Pain and pleasure, fol. 113<sup>a</sup>.

• خلاصه رساله شانزدهم از قسم دوم از طبیعیات در بیان آلام و لذت از جمله اله

30. The sixteenth treatise of Qism II. Diversity of speech, fol. 116<sup>b</sup>.

• خلاصه رساله شانزدهم از قسم دوم از طبیعیات در اختلاف لغات از جمله اله

31. The first treatise of Qism III. The theory of Pythagoras as to the origin of beings, fol. 118<sup>a</sup>.

خلاصه رساله اول از قسم سوم از عقلیات در مبادی عقل بررای  
فیثاغورس حکیم از جمله اله •

32. The second treatise of Qism III. On the rational origins according to all philosophers, fol. 120<sup>b</sup>.

خلاصه رساله دوم از قسم سوم از عقلیات هم در ذکر مبادی عقل بررای  
جمله حکما از جمله اله •

33. The third treatise of Qism III. On the Macrocosm, fol. 121<sup>b</sup>.

• خلاصه رساله سوم از عقلیات در انک عالم حیوان بزرگ است از جمله اله

34. The fourth treatise of Qism III. On reason and its object, fol. 124<sup>a</sup>.

• خلاصه رساله چهارم از قسم سوم از عقلیات در عقل و معقول از جمله اله

35. The fifth treatise of Qism III. Orbits and revolutions of the stars, fol. 128<sup>b</sup>.

• خلاصه رساله پنجم از قسم سوم از عقلیات در ادوار و انوار از جمله اله

36. The sixth treatise of Qism III. On Love, fol. 136<sup>a</sup>.

• خلاصه رساله ششم از قسم سوم از عقلیات در درجه عشق از جمله اله

37. The seventh treatise of Qism III. On Resurrection, fol. 139<sup>b</sup>.

خلاصه رساله هفتم از عقلیات در قیامت و بعث و نشور و آخرت  
از جمله اله •

38. The eighth treatise of Qism III. On various kinds of motion, fol. 144<sup>a</sup>.

• خلاصه رساله هشتم از قسم سوم از عقلیات در حرکات از جمله اله

39. The ninth treatise of Qism III. Cause and effect, fol. 146<sup>a</sup>.  
 خلاصه رساله نهم از قسم سوم از عقلیات در علت و معلول از جمله الهی \*

40. The tenth treatise of Qism III. Definitions, fol. 149<sup>b</sup>.  
 خلاصه رساله دهم از قسم سوم از عقلیات در حدود و رسوم از جمله الهی \*

41. All the eleven treatises of Qism IV, or Metaphysics, on doctrines and religions, in the Arabic original, have been treated here in one treatise, divided into ten sections فصل to be found respectively on foll. 160<sup>a</sup>; 164<sup>a</sup>; 169<sup>b</sup>; 170<sup>b</sup>; 172<sup>b</sup>; 173<sup>b</sup>; 175<sup>b</sup>; 177<sup>a</sup>; 178<sup>b</sup>; 179<sup>b</sup>.

قسم چهارم که جمعی رسائل الهیات است در یک رساله درج گردیده  
 فصل از جمله الهی \*

The MS. breaks off in the middle portion of the last section with the following words:—

آنچه ندانستم نگفتم و هرچه مدح و ذم و مفاخره و خلاف بود .....

but the concluding portion has been supplied on the lower margin by a later hand in a small Nasta'liq.

The divisions of the work are not enumerated anywhere by the translator, but from the contents described above it would appear that it is divided into four Qisms, the first of which comprises fourteen treatises; the second, sixteen treatises; the third, ten treatises; and the fourth, ten sections.

The first folio has been supplied in a later hand. The MS. is written in large Naskh on thick creamy papers. The text presents many antiquated forms, such as ذ for د, انک and انک for الهی and آنچه. The copy has been collated and emended throughout and the words بلغ المقابل or simply بلغ are frequently found on the margins of the copy. The headings are written in red throughout. The MS. is in good condition but some of the folios are loosened or detached from the original binding.

Not dated, apparently 15th century.

## (2) Ethics and Politics.

### No. 208.

fol. 201; lines 15; size 7 × 4½; 4½ × 2½.

اخلاق ناصری

AKHLAQ-I-NÂSIRÎ.

The famous work on ethics or practical philosophy, by the great philosopher and astronomer Naṣīr-ud-Dīn Muḥammad bin

Muhammad bin Hasan-ut-Tūsī نصیر الدین محمد بن محمد بن حسن (born A.H. 597 = A.D. 1201 and died A.H. 672 = A.D. 1274), who based it on Ibn-i-Miskāwayh's (d. A.H. 421 = A.D. 1030) Arabic work تهذیب الاخلاق or طهارة النفس.

There exist two prefaces to this work—an earlier one, with a dedication to Nāṣir-ud-Din of Qūhistān; and a later one, found exclusively in the usual copies, where he withdraws his former praises of the "unbelievers" and requests the owners of the first edition to cancel the former preface. Only two copies of the work, containing the earlier preface, were hitherto known, viz. one of the copies in the Brit. Mus. (see Rieu ii, p. 856<sup>b</sup>) and another in the Camb. Univ. Lib. (Add. 308). This copy, like them, contains both the prefaces. The earlier one begins on fol. 1<sup>b</sup> :—

حمد بیعد و مدح بیعد لایق حضرت عزت مالک الملکی بود که بعد  
از آنکه شخصی را که در نظر ظاهر هم از جنس انس است مصدر رحمت  
و مظهر معرفت خود گردانید الخ \*

The later begins on fol. 3<sup>a</sup>,

حمد بیعد و مدح بیعد لایق حضرت مالک الملکی باشد که همچنانکه  
در بدو فطرت اولی الخ \*

Editions :—Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

The value of the present copy is further enhanced by learned annotations on the margins throughout.

Written in learned minute Nasta'liq within gold coloured-ruled borders with an illuminated head-piece.

Dated Lahore, the 9th Rabi' II., A.H. 1098, the 30th year of 'Ālamgir's reign.

## No. 209.

fol. 47; lines 15; size 9 × 6; 5½ × 3½.

سراج المُنیر

SIRAJ-UL-MUNIR.

An ethical work, treating of good moral character, modesty, meekness, justice, patience, liberality and other virtues, and of passions and vices, illustrated by the precepts of the prophet and by anecdotes, chiefly relating to prophets and saints, by an author, who calls himself in the epilogue, fol. 46<sup>b</sup>, ابن شمس الدین محمد. According to a statement on the same folio the

author completed the work at the end of the Rabi' I., on Friday.  
A.H. 1030 = A.D. 1620.

Beginning:—

سپس و ستایش مرگرمی را که حله خلش زیوریت زبند  
و رشده مصبتش کوهریست ارزنده اله \*

The work is written in a beautiful ornate prose, intermixed with verses, and is divided into twenty sections called *لعه*, a table of which is given in the preface, fol. 25.

A beautiful copy, written in a beautiful minute Nasta'liq within gold-ruled borders with an illuminated head-piece and a double-page 'unwân with floral decorations in gold on the margins.

Dated, Rajab, A.H. 1118.

Scribe:—*میرزا محمد ظاهر التبریزی*.

A note on fol. 1<sup>a</sup> by one Mirzá Muhammad, entitled *Âqâ Mirzá*, followed by his seal (partly obliterated) says that the MS. belonged to him.

The MS. has been repaired in some places. Another note by one Muntâz 'Ali, whose several seals appear in the copy, says that he made a gift of this MS. to his son Mirzá 'Abd Ullah.

## No. 210.

fol. 178; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times$

جنگ قطب شاهی

JUNG-I-QUTUB SHÂHÎ.

A work, partly of ethical, partly of theological and paraenetical content, based upon the practices and precepts of the prophet, the Imâms and other holy men, by an anonymous author, who wrote it for 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672).

Beginning:—

ابتدای کلام بقام خداوندی سزا است که ابتدای هر چیز ازوست \*

The title of the work is not given in the text, but in an endorsement it is called *جنگ قطب شاهی*. We learn from the preface that prior to the present composition the author, at the desire of his royal master, compiled a work consisting of selections from the *تاریخ الحکما*. As this book received the appreciation of the king, the author made up his mind to write a supplement

to it, basing the same on reliable works, such as - كشف الغم - etc. Hence the composition. He then presented it to his royal master through Mir Muhammad Sa'id Jumlat-ul-Mulk.

The work consists of a Muqaddimah, a few chapters, and a Khâtimah, as follows:—

- fol. 2<sup>a</sup>. مقدمه در تعریف علم و مذمت جهل  
 fol. 4<sup>b</sup>. باب اول در دعا و ذکر و حمام و مسواک  
 fol. 16<sup>b</sup>. باب دوم در دوستی و دشمنی و صداقت و محبت  
 باب سوم در معاشرت با مردم و سلوک با اهل مدینه (مرتبه ؟)  
 fol. 27<sup>b</sup>. و منزل  
 fol. 49<sup>b</sup>. باب چهارم در عفو و عقوبت و توبه و عذر پذیرفتن و غیرها  
 fol. 60<sup>b</sup>. باب پنجم در صبر و شکر  
 fol. 69<sup>a</sup>. باب ششم فی العدل و الانصاف و الظلم و الاعتداف  
 خاتمه در بیان معنی لفظی چند که حضرت رسول رب العالمین  
 صلی الله علیه و آله بطریق نصیحت عامیان امت را بآن  
 هدایت نموده fol. 176<sup>b</sup>.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1061.

### No. 211.

fol. 240; lines 22; size 11 × 5½; 8 × 3½.

ابواب الجنان

ABWÂB-UL-JINÂN.

The first Bâb or volume of the well-known collection of ethical and paraenetic orations, based on the Qurân and the moral precepts of the Imâms, by Mirzâ Muhammad Rafi' Wâ'iz Qazwini who died about A.H. 1105 = A.D. 1694.

Beginning:—

بهترین مقالیکه سرخیل گزوان فنون محاورات تواند بود اله

According to the concluding lines the entire work was to comprise eight Bâbs, but only two seem to be extant. See Bodl. Lib. No. 1144, where the contents of the two Bâbs are described. Lithographed, Tehran, A.H. 1274, and Lucknow, A.D. 1868.

Written in neat Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated 21st Rabi' I., A.H. 1247.

## No. 212.

fol. 202; lines 15; size  $11\frac{1}{4} \times 6\frac{3}{4}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

گلشن خرد

GULSHAN-I-KHIRAD.

A fragment of a large ethical work, dealing with all the various branches of moral and political philosophy; the different physiognomical and religious subjects; good moral advice; short anecdotes, illustrating the ethical aspect of prominent virtues and vices; etc.

The copy is defective at both ends and wrongly endorsed as *ملفوظات خواجه حسن دهلوی*. In a passage on fol. 200<sup>a</sup> the author incidentally gives his *nom-de-plume* as باسطی and calls the work گلشن خرد, which, he says, he wrote for his cousin also his pupil, سید واحد علی ولد سید فضل علی ابن سید فرخ علی واسطی. On fol. 1<sup>a</sup> is found an illuminated head-piece followed by an astronomical table, and the text opens abruptly on fol. 1<sup>b</sup> with the following concluding lines of a preceding chapter:—

چون صفات هر یک الواح دریافته شد می باید که قوت و ضعف  
هر یک از بروج دریافته بروقت ضرورت - الم \*

Then follows a chapter, called here *روش چهارم* or the fourth chapter:—

روش چهارم در ادراک ماهیت ملازمان حقیقت گوش و در دریافتن  
کیفیت مصاحبت مصاحبان ارادت هوش \*

The following chapter, on fol. 29<sup>a</sup>, is called the second *Rawish* and runs thus:—

روش دوم در آئین خسروانی و توانین جهانبدایی \*

Fol. 98<sup>b</sup>. The third chapter:—

روش سیم در دفع دشمنان صعب رو و معاندان زشت خو \*

Then follows the fifth chapter, fol. 136<sup>b</sup>:—

روش پنجم در تقریر و تعیین نائبان دیانت و امانت مآب \*

The sixth chapter begins on fol. 171<sup>a</sup> :—

روش ششم در میانت نفس اماره و اجتذاب از دنیای غداره •

The MS. breaks off thus :—

دلا در ذکر حق خود را بآرا - سولی حق مجوی .....

Written in ordinary bold Nasta'liq within coloured-ruled borders.

The chapters are written in red within modern and tasteless floral designs.

Not dated, apparently 19th century.

### No. 213.

fol. 220; lines 15; size  $9\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

ذخیره الملوك

DAKHĪRAT-UL-MULŪK.

A very neat copy of the famous work on political ethics, and the rules of good government, by Amir Sayyid 'Alī bin Shihāb ud-Dīn bin Mīr Sayyid Muḥammad ul-Ḥusaynī, of Hamadān, امیر سید علی بن شهاب الدین بن میر سید محمد الحسینی الهمدانی, especially known as the apostle of Kāshmir, which he entered A.H. 781 = A.D. 1379, with a train of seven hundred followers, and where he spent the last years of his life and died shortly after setting out on his return to Persia, on the 6th of Dulhijjah, A.H. 786 = A.D. 1384.

Beginning :—

حمد بسید و ثنای بی شمار حضرت ملکی را که اسباب معاش سکن  
خطه ملک دینوی را اله •

Written in beautiful neat Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece.

Not dated, apparently 16th century.

A note at the end says that the MS. was collated in A.H. 1100.

A good copy. — Casual emendations on the margins.

### No. 214.

fol. 203; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

THE SAME.

Another copy of the preceding work, written in legible Indian Ta'liq. The Arabic passages, written in larger Naskh, are over-

lined in red. The colophon says that the transcription was completed on the 19th of Jumādā I., in the fifth regnal year of Muḥammad Shāh 'Ālamgīr II, viz. A.H. 1135, at Murshidābād, in the time of Nawwāb Ja'far Khān Naṣīrī.

The copy once belonged to one Shaykh Muhibb Ullah, son of Shaykh 'Abd-ul-Laṭīf bin Shaykh Ḥabīb Qurayshī.

### (3) Compendia of Science and Encyclopaedias.

#### No. 215.

fol. 129: lines 15: size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

دانش نامه علانی

DĀNISH NĀMAH-I-'ALĀ'Ī.

A compendious manual of the different branches of the philosophy of the ancients, by the celebrated Abū 'Alī ibn Sīnā ابو علي (d. A.H. 428 = A.D. 1036), who wrote it in Pārsī Dārī at the desire of the prince, who is designated in the preface as

عضد الدین علاء الدوله و فخر الملة و تاج الائمة ابو جعفر محمد بن و سريار (بشمزير)

The prince of the Kākawayhid dynasty of Kurdistan was really called 'Alā-ud-Daulah Abū Ja'far Muḥammad bin Duḡhmanziyār, and surnamed Ibn-i-Kākawayh, or "uncle's son," because his father was the maternal uncle of a Buwayhide princess, who in the name of her son exercised sovereign power. 'Alā-ud-Daulah obtained from her, A.H. 398 = A.D. 1007, possession of Isfahān and died A.H. 433 = A.D. 1041.

The work was edited after the author's death by his disciple 'Abd-ul-Wāḥid ibn Muḥammad Jūzjāni who designates it by the title of Dānish Nāmah-i-'Alā'ī. It is however commonly known, as endorsed on fol. 1<sup>a</sup> under the name of حکمت علانی. Other titles by which the work is known are دانش نامه - کتاب العلانی.

Beginning:—

سپاس و ستایش مر خداوند آفریدگار بخشاینده خرد را و دیود بر پیغامبر  
گزیده وی محمد مصطفی و بر اهل بیت و یاران وی \*

According to Rieu, ii. p. 433, 'Abd-ul-Wāḥid added to the work a condensed translation in Pārsī Dārī of the following treatises of Ibn-i-Sīnā:—an abridgment of Euclid, a treatise on astro-

nomical observations, another on music, and the arithmetical section of the "Shafā."

In the preface (foll. 1<sup>b</sup>-2<sup>a</sup>), five sections are enumerated:—

یکی علم منطق ..... دریم علم طبیعیات ..... سیوم علم الهیات ...  
چهارم علم موسیقی ..... پنجم علم آنچه بیرون از طبیعت است .....

but the copy itself comprises the following two and a half sections:—

1. علم منطقیات (Logic), fol. 2<sup>a</sup>.
2. علم برین or علم الهیات (Metaphysics), fol. 34<sup>b</sup>.
3. علم زیرین or علم طبیعیات (Physics), fol. 95<sup>b</sup>.

The last section breaks off in the middle with the following words:—

یا از هرچه آرزویش افتد بیند .....

Written in ordinary Nasta'liq within gold and coloured-ruled borders with a gilded head-piece. The headings are written in red and blue.

Not dated, apparently 17th century.

## No. 216.

fol. 296; lines 13; size 9×5; 5½×3.

### حدائق الأنوار

### HADĀ'IQ-UL-ANWĀR.

A rare, but quite modern, copy of an encyclopaedia of sciences, with its full title حدائق الأنوار فی حقائق الأسرار, by the famous Imām Fakhr-ud-Dīn Muḥammad bin 'Umar ur-Rāzī محمد بن عمر الرازی (d. A.H. 606 = A.D. 1209), who wrote it for Sulṭān 'Alā-ud-Dīn Takash (A.H. 596-617 = A.D. 1198-1220), the last but one of the Khwārazm Shāhī dynasty.

Beginning:—

الحمد لله الذي أنشأ ما بتصرفه و أكثر بتصرفه و شرفنا بتكليفه .

The work treats of the following sixty arts or sciences:—

- علم الطبائيات 4. علم الجدل 3. علم اصول الفقه 2. علم الكلام 1.
- علم 9. علم تفسير 8. علم الوصايا 7. علم فرائض 6. علم المذهب 5.
- علم اسمى 12. علم الاحاديث 11. علم علل القراوت 10. دلائل الاعجاز
- علم 16. علم النحو 15. علم المغازى 14. علم القوافى 13. الرجال

علم 20. علم العروض 19. علم الأمثال 18. علم الإشتقاق 17. التصريف  
 24. علم المنطق 23. علم المعاني 22. علم بدائع الشعر 21. القوافي  
 علم 28. علم الطب 27. علم الفراسة 26. علم التعبير 25. علم الطبيعيات  
 علم 32. علم الأكسير 31. علم الخواص 30. علم الصيد 29. التشريح  
 علم قلع الآثار 35. علم ناحت 34. علم طلسمات 33. معرفة الجواهر  
 40. علم المساحة 39. علم الهندسة 38. علم البوابة 37. علم البيطرة 36.  
 علم 43. علم حساب القوافي 42. علم الآلات العرب 41. علم الأثقال  
 علم المناظرة 46. علم أعداد التوفيق 45. علم الأتماطيقي 44. الجبر والمقابلة  
 51. علم الرمل 50. علم الأحكام 49. علم الهيئة 48. علم الموسيقى 47.  
 علم الأخلاق 54. علم مقالات أهل العالم 53. علم الآلهيات 52. علم الفرائم  
 علم الدعوات 58. علم الآخرة 57. علم تديبير المفضل 56. علم السياسات 55.  
 علم الكلام الاعول الظاهرة 60. علم آداب الملوك 59.

A very full table of contents, with numbers indicating the pages, occupies 23 pages in the beginning of the copy.

Written in legible Indian Ta'liq.

Dated, Friday, 12th Pous, 1296 Bengali year.

A note at the end (fol. 293<sup>b</sup>) says that the MS. was compared by Maulavis Hasib-ud-Din and Khadim Husayn.

A biographical sketch of the author, extracted from other works by the donor Maulavi Sayyid Sadr-ud-Din Ahmad, occupies foll. 294a-296<sup>b</sup>.

## No. 217.

foll. 328; lines 25; size 15 × 10½; 12 × 6.

### دُرَّةُ التَّاجِ

### DURRAT-UT-TÂJ.

The well-known vast encyclopaedia of philosophical sciences, by Qutb-ud-Din Mahmūd bin Mas'ūd-ush-Shirāzi قطب الدين محمود بن مسعود الشيرازي who was born in Shirāz, A.H. 634 = A.D. 1236 and died in Tabriz, A.H. 710 = A.D. 1310.

Beginning:—

اگرچه بر ضمیر لایب کیاست و خاطر اصحاب فراست پوشیده نماند \*

The full title of the work is دُرَّةُ التَّاجِ لَفَرَّةِ الدِّيَّاجِ. It is divided into an Introduction (مقدمه), six Books (جلد), and an Appendix

(خاتمه) which are enumerated with all their sub-divisions, fol. 9<sup>a</sup>-43<sup>b</sup>. The present copy is defective towards the end. Its contents are as follows:—

Muqaddimah, on the advantages of knowledge, the real purport of sciences, and their divisions, in three Faṣls, each sub-divided into three فصل, fol. 9<sup>a</sup>.

Jumlah I, on Logic, in seven Maqālahs, fol. 43<sup>b</sup>.

Jumlah II, on first philosophy, i.e. (فلسفۀ اولی), in two branches (فروع), each of which is sub-divided into seven Maqālahs, fol. 101<sup>b</sup>.

Jumlah III, on the lowest science, that is natural science (در علم اسفل که علم طبیعی است), in two فروع, each again sub-divided into seven Maqālahs, fol. 139<sup>a</sup>.

Jumlah IV, on the middle science, that is Mathematics (در علم اوسط که علم ریاضی است), in four فروع dealing with Euclid, Almagest, Arithmetic, and Music respectively, fol. 182<sup>b</sup>.

Jumlah V, on the highest science, that is Metaphysics (در علم اعلی که علم الهی است), in two فروع, each sub-divided into seven Maqālahs, fol. 233<sup>a</sup>.

In the remaining folios the headings are omitted throughout, but from a comparison with the following copy it is found that this copy breaks off in the middle of the First Qutb of the Khâtimah immediately after the account of the نبوة. The last words found here are:—

او انکلا گوید ای ملک اگر من عاقلم درین دعوی چیزی بخلاف  
عادت خود .....

corresponding with the last line on fol. 132<sup>b</sup> of the following copy.

Written in clear bold Nasta'liq. Spaces for heading have been left blank towards the end of the copy.

Not dated, apparently 18th century.

## No. 218.

fol. 336; lines 19; size  $12 \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

## THE SAME.

Another copy of the preceding work, comprising the Fifth Jumlah and the Khâtimah.

Beginning abruptly :—

..... و این جمله در فن است - فن اول در عقول و اثر آن در ( عالم

جسمانی و روحانی ) .....

The *Khātimah* begins on fol. 41<sup>a</sup>.

Written in careless Indian Ta'liq with the headings in red.  
Not dated, apparently 19th century.

## No. 219.

fol. 233; lines 25; size  $14\frac{1}{2} \times 9\frac{1}{2}$ ;  $11\frac{1}{2} \times 6$ .

### نفائس الغنون

NAFĀ'IS-UL-FUNŪN.

The well-known encyclopaedia of science, with its full title *نفائس الغنون فی تراکب العیون*, composed by Muḥammad bin Maḥmūd-ul-Āmulī, who left, besides the present work, commentaries upon the *Kulliyāt* of the *Qānūn* of Ibn-i-Sīnā, upon the *Kulliyāt* of the *Qānūn* of Sharaf-ud-Dīn Īlāqī, and upon the *Mukhtaṣar-fil-Uṣūl* of Ibn-i-Hājib. According to various dates given in the beginning it would appear that the work was commenced in A.H. 735 = A.D. 1335 and not finished until A.H. 742 = A.D. 1342.

Beginning :—

حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار ازکیا و انتظار

حقا الیم •

The work is divided into two parts (*Qism*), treating respectively of the modern or Islamitic sciences (علوم اواخر) and of the ancient (علوم اوائل). The First *Qism* treats of eighty-five arts or sciences, in thirty-six *Fanns* or sections, classed under four categories (*Maqālah*), which treat respectively of :—

- (1) The literary sciences (علوم ادبی).
- (2) The legal sciences (علوم شرعی).
- (3) The Sūfic sciences (علم تصوف و توالیع).
- (4) The conversational sciences (علوم معاوری).

The Second *Qism* comprises the following five *Maqālahs* :—

- (1) Practical philosophy (حکمت عملی).
- (2) Speculative philosophy (امول حکمت نظری).
- (3) Mathematics (امول ریاضی).

(4) Branches of physics (فروع طبیعی).

(5) Branches of Mathematics (فروع ریاضی).

The whole work is extant here in two volumes, bound separately. This MS., comprising the first volume, ends with the 10th Faṣl (در معالجه نفس) of the first Fann, of the First Maqālah, Qism II.

### No. 220.

fol. 234 (234 to 468); lines and size same as above.

The continuation of the preceding copy, beginning with the first Faṣl (در سبب احتیاج بمنزل و معرفت ارکان) of the Second Fann of the First Maqālah, Qism II, and ends with the last Faṣl, i.e. the Fifth (در استخراج ضمایر) of the 13th Fann of the Fifth Maqālah, Qism II.

The original work is followed by the following treatises:—

I. *Risālah-i-Taqwīm*, fol. 424<sup>a</sup>. A compendious manual on the computation of the almanack, by an anonymous author, divided into twelve sections and a *Khātimah*.

Beginning:—

حمد و بستاند معبودی را عظمت کبریا رسد الخ •

II. *Majmū'at-uṣ-Ṣanā'ī*, fol. 440<sup>b</sup>. "The Collection of Arts." A very interesting and useful polytechnical work, dealing with all the various branches of artificial, especially alchemical, work and handicraft, for instance, the art of making artificial pearls, rubies, sapphires, and other precious stones, of preparing various inks and colours for writing and painting purposes, dying ivory, engraving stones, preparing poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, illuminating books, etc., by an anonymous author.

Beginning:—

حمد و بستاند بدیع الاسس حضرت صانعی را الخ •

In the colophon of the India Office Lib. copy, No. 2781, the name of the author is given as Mir Yahyā, میر یحیی, while in a larger and amplified edition (No. 2783) in the same collection, he is called حکیم فیلسوف مغربی. The work must have been composed in, or before, A.H. 1033 (A.D. 1624), which is the date of the copy No. 1870, Bodleian Library.

The work is divided into forty chapters sub-divided into one hundred and sixty sections. The number of divisions varies more

or less in other copies. See the catalogues cited above and Rieu II, p. 489.

A Turkish translation of the work was made at the request of Abdâl-Khân, the Khân of Bîdlis, who was beheaded at Constantinople, 1668 A.D.

III. رسالہ مقداریه Risâlah-i-Miqdâriyah, fol. 457<sup>a</sup>. A tract on the weight of coins and on legal measures, by Muḥammad Mu'min bin 'Alî ul-Husaynî. It is divided into a Muqaddimah, a Faṣl, and a Khâtimah.

Beginning:—

بعد از حمد و سپاس افزون از حد و مقدار الهی •

IV. رسالہ در عقد اناامل Risâlah dar 'Iqd-i-Anâmil, fol. 461. A treatise on palmistry with special reference to the joints of the fingers, without author's name.

Beginning:—

بعد از حمد پروردگاری که اصناف الطاف بی غایت •

V. رسالہ در علم کف دست Risâlah dar 'Ilm-i-Kaf-i-Dast, 462<sup>a</sup>. Another treatise on palmistry, without author's name.

Beginning:—

اما بعد این رسالہ ایست مختصر در علم کف دست منقول  
از علمای مغرب الهی •

✓ VI. رسالہ در علم موسیقی Risâlah dar 'Ilm-i-Mûsiqî, fol. 465. A treatise on music, without preface or author's name.

Beginning:—

قَنَّ قَنَّ نَدَّ نَدَّ •

VII. رسالہ صیدیه Risâlah-i-Şaydiyyah, fol. 466. A treatise on the legal precepts concerning hunting and the slaying of animals, without author's name.

Beginning:—

سپاس بیقیاس بادشاهی را سزا ست که مرغابیان •

VIII. رسالہ منظوم در معما Risâlah-i-Manẓûm dar Mu'ammâ, fol. 468. A versified treatise on riddles and enigmas, without author's name.

Beginning:—

بقام آنکه ذات جمله اشیا •

Both the volumes containing the entire work *Nafā'is-ul-Funūn* and the treatises at the end of the second volume are written in legible bold Nasta'liq by one scribe. A full table of contents of all the works with numbers indicating the folios is prefixed to the first volume.

Not dated, apparently 10th century.

### No. 221.

fol. 380; lines 19; size  $11 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

#### THE SAME.

Extracts from the *Nafā'is*, consisting of detached portions put together in a perplexing manner, without any system or order.

Beginning as usual. There are only three Maqālahs in this copy. The first Maqālah of the first Qism begins on fol. 8<sup>a</sup>. The second Maqālah of the first Qism, fol. 85<sup>b</sup>, and the fourth Maqālah of the second Qism on fol. 235<sup>b</sup>. The subject-headings under each of these Maqālahs are without any system or order and most of those belonging to one Maqālah are treated under another. The concluding section treating of the rites of the pilgrimage (در مناسک حج) is altogether foreign to the real work and belongs to a later author, namely the famous Jāmi, who died in A.H. 898 = A.D. 1492.

Written in a beautiful minute Nasta'liq within gold and coloured-ruled borders.

Dated A.H. 1043.

Scribe: — مصدق حسین ... بن الکتاب خانو یا بادی.

A seal of a certain noble of *Aḥmad Shāh's* time, dated A.H. 1161, is fixed on fol. 1<sup>a</sup>.

A very neat and correct copy.

### No. 222.

fol. 376; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

عقول مشرة

UQŪL-I-'ASHRAH.

A Persian encyclopaedia, by Muḥammad Barāri Ummī ibn Muḥammad Jamshīd ibn Jabbāri Khān ibn Majnūn Khān Qāqshāl, مصدق براری امی ابن محمد جمشید ابن جباري خان ابن مجنون خان قاقشال who compiled it in A.H. 1084 = A.D. 1673.

Beginning:—

حمدی کہ ایق درگاه کبریا باشد قدرت انسان نیست کہ تواند بجا آورد •

The work is divided into ten عقل (intelligence), sub-divided into فهم (insights), فراست (penetrations), and کیاست (perceptions).

A complete index is given foll. 2a-5a.

Written in neat Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

#### (4) Arithmetic.

No. 223.

foll. 152; lines 17; size  $12\frac{1}{2} \times 7\frac{1}{4}$ ;  $9 \times 4\frac{1}{2}$ .

ترجمہ خلاصہ الحساب

TARJUMAH-I-KHULĀṢAT-UL-HISĀB.

A Persian paraphrase of, and commentary on, Bahā-ud-Dīn 'Āmilī's (d. A.H. 1030 = A.D. 1621) famous Arabic work on Arithmetic, styled خلاصہ الحساب.

Beginning:—

نصیبک یا من لا یحیط بجمع نعمہ عدد - سپس میگویم ترا ای آنکه  
احاطہ نمیکند بفراہم آوردن نعمتہای او هیچ عدد الہی •

The work begins at once with the Arabic text followed by a Persian paraphrase, without any preface by the translator, whose name however incidentally appears thus at the end, fol. 143b.

المولوی المعنوی مولوی روشعلی جون نوری •

He seems to be identical with Raushan 'All Anṣārī Jaunpūrī, who is the author of several treatises on Arithmetic and Grammar, and of an imitation of Hariri's Maqāmāt, and died as professor of Fort William College, Calcutta, about A.D. 1810. See Rien, p. 857b.

The work is divided into a Muqaddimah and ten Bābs.

The above is followed by a short versified treatise on Algebra by Muhammad Najmuddin Khān, fol. 144a. Each problem, which is in verse, is followed by illustrations and dedications in prose.

The treatise begins with the following short preamble which gives the particulars of the work:—

رسالہ درجبر و مقابلہ تصنیف جناب زبدۃ العلماء المسجریں [متبحرین؟]  
قدوة الفضلاء الراسخین فثمی القضاة معبد نجم الدین خان ادام الله

افادتهم الى يوم الدين كه برائى سهولت حفظ طالبان اين فن مسائل سنه  
جديده در ملك نظم كشيده امثله و براهين آن مسائل بكمال ايضاح بعبارت  
نثر قلمي فرموده اند \*

The initial verse begins thus:—

اى آنكه تراست ذهن ثاقب با راي مصيب در عواقب

Both the works are written by one scribe in ordinary legible Indian Ta'liq. The first work is dated A.H. 1227, corresponding with A.D. 1812.

### (5) Astronomy and Astrology.

#### No. 224.

fol. 28; lines 13; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

مختصر در معرفت تقويم

MUKHTAṢAR DAR MA'RIFAT-I-TAQWIM.

The well-known compendious manual on the computation of almanacks, known as في فصل, on account of the thirty fasls into which it is divided, by Naṣir-ud-Dīn Tūsī نصير الدين طوسي (d. A.H. 672 = A.D. 1273), who completed it in A.H. 658 (A.D. 1260).

Beginning without the praise of God:—

اين مختصر يست در معرفت تقويم مشتمل بر سي فصل اله \*

Written in fair Nasta'liq.

Dated Kābul, Monday, the 27th Rabi' I, A.H. 1082.

Scribe:—بيبي رام.

The above manual is followed by a short tract on the "Mansions of the Moon" منازل قمر which are twenty-eight in number.

Beginning on fol. 26<sup>a</sup>:—

در بيان منازل قمر اول رباعي كه صورت اله \*

The MS. is worm-eaten throughout and mended in many places.

#### No. 225.

fol. 46; lines 9; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

بيت باب

BĪST BĀB.

The famous manual on the construction and use of the astrolabe, which, from its division into twenty chapters (Bāb), is known

under the name of Bist Bâb بیست باب, by the same Naṣir-ud-Dīn Tûsī (d. A.H. 672 = A.D. 1273).

Beginning:—

الحمد لله حمد الشاکرين و صلواته علی محمد ... اما بعد این  
مختصریست در معرفت اسطرلاب الخ \*

Written in fair Indian Ta'liq.

The MS. is mended throughout.

Not dated, apparently 19th century.

A note on fol. 1<sup>a</sup> says this MS. was deposited in the Library of Mirzâ Rāḍi-ud-Dīn 'Alī Bahādur, son of Mirzâ Muḥammad Khurram Bakht, deceased on the 21st Shawwāl, A.H. 1230.

### No. 226.

fol. 144; lines 19; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

شرح بیست باب

SHARḤ-I-BĪST BĀB.

A commentary on the same work.

The commentator Nizām-ud-Dīn 'Abd-ul-'Alī-ul-Barjandī نظام الدین عبد العلی البرجندی, who is the author of several other works and who was still living in the beginning of the reign of Shāh Tahmāsp Ṣafawī of Persia (A.H. 930-934 = A.D. 1524-1576), completed this commentary, as expressed by the name of the month جید الآخر (fol. 144<sup>b</sup>), in A.H. 889 = A.D. 1484.

The contents of this copy seem to agree fully with those of the one mentioned in Rien ii, p. 453, e.g. the definitions of technical terms (found here on fol. 1<sup>b</sup>), the tables of the positions of stars calculated by the translator himself for the year 853 of Yazdajird corresponding with A.H. 889-890 (found here on fol. 143<sup>b</sup>), and the date of completion of the commentary expressed by the name of the month جید الآخر. But the opening lines of this copy do not agree with those of Rien *loc. cit*. It begins thus:—

الحمد لله رب العالمین و الصلوة علی رسوله محمد و آله اجمعین -  
این مختصریست در معرفت اسطرلاب از تصانیف امتاز الدنیا علامه العالم  
نصیر الدین الطوسی نور الله مضجعه مشتمل بر بیست باب \*

The above is immediately followed by the commentary with the text.

Written in ordinary and careless Naṣṭa'liq with copious anno-

tations and emendations on the margins. The MS. is worm-eaten and damaged but mended and repaired in many places.

Not dated, apparently 18th century.

### No. 227.

fol. 178; lines 28; size  $11 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

### زيج جديد سلطاني ZIJ-I-JADID-I-SULTÂNÎ.

A defective copy of the usual edition of Ulugh Beg's astronomical and chronological tables, that is, the second and revised one, compiled by Sultân Ulugh Beg سلطان الغ بيگ (d. A.H. 853 = A.D. 1449) with the assistance of Şalâh-ud-Dîn Mûsâ صلاح الدين موسى, called Qâdizâdah-i-Rûmî قادى زادى رومى, and Maulânâ Giyâs-ud-Dîn Jamshîd مولانا غياث الدين جمشيد (the compiler of the original edition) and after the death of both of them, by co-operation with the celebrated 'Alî bin Muḥammad Qûshjî على بن محمد قوشجى (d. A.H. 879 = A.D. 1474).

The work is divided into four Books called Maqâlah. A great portion of the first Book on the different eras, which consists of a Muqaddimah and seven Bâbs, is wanting, and the copy opens abruptly in the middle of third Bâb with the following words:—

..... را بى زيات و نقصان سالى گيرند و ماهي ايشان درازد  
باشد از انجمله هفت ماه را هر ماهى سى و يك روز باشند \*

The small scattered tables relating to the first Book are found on fol. 3<sup>a</sup>-10<sup>b</sup>.

Book II. در معرفت اوقات و طالع هر وقت و آنچه تعلق بدان دارد, on fol. 11<sup>a</sup>, sub-divided into twenty-two Bâbs; tables on fol. 18<sup>b</sup>-93<sup>a</sup>.

III. در معرفت روش ستارگان و مواقع ايشان در طول و عرض و نوايع آن, on fol. 94<sup>a</sup>; sub-divided into thirteen Bâbs, tables on fol. 100<sup>b</sup>-169<sup>b</sup>.

IV. در باقى اعمال نجومى, on fol. 170<sup>a</sup>; sub-divided into two Bâbs; tables on fol. 172<sup>a</sup>-178<sup>b</sup>. The MS. breaks off with the sixth table of the second Bâb.

For further particulars and other copies of the work see other catalogues.

Written in good small Nasta'liq.

Fol. 11, 14 and 15 are supplied in a later hand.

Not dated, apparently 17th century.

## No. 228.

fol. 225; lines 12; size 9×5½; 6×4.

طالع مولود همايون

TĀLĪ-I-MAULŪD-I-HUMĀYŪN.

A beautiful copy of an interesting work, containing the horoscope of Mirzā Bāisangar, son of Mirzā Shāh Rukh, with astronomical tables, by an author who designates himself in the epilogue, fol. 225a.

حاجي ابن حسن الصانع المزيدي مولداً و السبزواري داراً \*

Beginning:—

تبارک الذي خلق الانسان و علمه البيان جلّت عظمته و هو رب العرش

العظيم - سپس بيقيناس مرپروردگار عالميان را عز و جلّ الت \*

According to the author's statement in the preface Mirzā Bāisangar was born on the night before the 21st of Dulhijjah, A.H. 799 (A.D. 1396), in Herat. According to *Habib-us-Siyar*, Vol. III, Juz 2, p. 131, the prince died on the morning of Saturday, 7th Jumāda I, A.H. 837 (A.D. 1433), at the age of 37.

On fol. 4<sup>a</sup> the author tells us that he commenced the work in the middle of Jumāda I, A.H. 828 (A.D. 1424) and completed it within the first ten days of Dulhijjah of the same year and then dedicated it to the afore-said prince. The preface is followed by a statement of the scribe مرتضى الموسوي, who calls himself an "inferior slave" of the prince, that he completed the transcription in the beginning of Dulhijjah, A.H. 828, that is to say, at the same time that the composition of the work was completed. The above fact as well as the hand-writing and the gorgeous preparation of the copy, fully convince us that this copy was written for the prince.

A graceful Nasta'liq hand, slightly inclined towards Naskh, written on gold lines throughout, within gold and coloured-ruled borders with a beautifully illuminated head-piece. The headings and the contents of the tables are written in gold and various other colours. The top-headings of the tables are in most graceful bold Naskh written in gold and colours.

One or two folios seem to be missing from the end and the MS. breaks off abruptly with the words:—

خونی هرچه تمامتر برین بنده غالب بود که خود را هدف مهلم

نارک اندازین .....

## (6) Medicine.

## No. 229.

fol. 375; lines 20; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

اختیارات بدیعی

IKHTIYĀRĀT-I-BADĪ'Ī.

A very good and correct copy of the original edition of the *Materia Medica*, by 'Alī bin ul-Husayn ul-Anṣārī, known as Ḥājī Zayn-ul-'Attār زين الحاجي المشهور بدیعی, who was born A.H. 730 = A.D. 1330, and died A.H. 806 = A.D. 1403. It was completed A.H. 770 = A.D. 1368.

Beginning:—

امداد حمد یبعد و اعداد سپس بیقیس مبدعی را آلم \*

The work is divided into two Maqālahs. The first, on simple drugs, in alphabetical order, begins on fol. 2<sup>b</sup>. The second, on compound medicaments, comprises sixteen chapters and begins thus on fol. 318<sup>b</sup>:—

الحمد لله رب العالمین ..... بدانکه این رساله دوم است

از مفتاح الخزان \*

In the above lines the latter part is called the second Risālah of the Miṭṭah-ul-Khazā'in, while as a matter of fact it is the second Maqālah of the Ikhtiyārāt-i-Badī'ī. For similar confusion and further details see Ethé, Ind. Office Lib. Cat. Nos. 2289-2295.

A complete index of the first Maqālah, giving the Arabic, Greek and Hindi equivalents for all the Persian technical terms of simple drugs, arranged in alphabetical order, occupies forty-two folios in the beginning and begins thus:—

فهرست ابواب اختیارات بدیعی بطریق حروف نهجی \*

Written in beautiful minute Naskh within gold and coloured-ruled borders with illuminated head-pieces.

This valuable copy, dated the beginning of Dulhijjah, A.H. 990, was written by ابن شمس الدین الجهرمی عزایت الله for the library of Muhammad Khān, son of Dilāwar Khān 'Adil Shāhī. Fol 1<sup>a</sup> is covered with the seals and signatures of the nobles and officers of the courts of Shāh Jahān, 'Alamgir and others. These names read as follows:—

Seals

محي الدين عليخان - شمس الدوله متهور جنگ بهادر - محمد فاضل  
 قبايلخان خانة زاد عالمگير بادشاه - محمد حافظ - محقق خان \*

The name of Ibrāhīm 'Ādil Shāh عادلشاه most probably the sixth king of the 'Ādil Shāhī dynasty of Bijāpūr, who reigned from A.H. 937-1035 = A.D. 1579-1626, also appears on the same leaf.

### No. 230.

fol. 159; lines 19; size  $9\frac{1}{2} \times 5$ ;  $8 \times 4\frac{1}{2}$ .

A fragment of the first Maqālah of the preceding work. The whole of the introduction is wanting and the copy opens abruptly with the words:—

..... عفتش باد را نگوید را \*

corresponding with fol. 2<sup>b</sup>, line 3 of the preceding copy. It breaks off in the middle of the explanation of the word سَدَاب under س, corresponding with fol. 153<sup>a</sup>, line 12 of the preceding copy. The last words are ..... و غسل بیامیزند و در چشم کشند ضعف چشم نیکو بود

Written in careless Ta'liq within coloured-ruled borders. Frequent clerical mistakes.

Not dated, apparently 19th century.

### No. 231.

fol. 281; lines 21; size  $9 \times 6$ ;  $6\frac{1}{2} \times 4$ .

ترجمه منهاج البیان

TARJUMAH-I-MINHĀJ-UL-BAYĀN.

Fol. 1-173. A Persian translation of the well-known Materia Medica, entitled منهاج البیان فیما یستعمله الانسان, by Yaḥyā bin 'Īsā bin Jazlah, a Christian Physician of Bāgdād, who embraced Islamism in A.H. 466 (A.D. 1074) and died, A.H. 493 (A.D. 1109).

Beginning:—

شکر و سپاس مر خدا را که بیافرید عالم را و ..... و بزرگ گردانید  
 اتم را بر همه آفریدها \*

The name of the translator does not appear anywhere, and the name of the person for whom the translation was made is thus introduced by several honorific titles:—

شهنشاه معظم اتيك اعظم ملك مكرم شهريار مظفر ركن الدنيا والدين  
 قطب السلام و المسلمين عادل الولاة و السلاطين سكندر زمين جمشيد دوزان  
 تاج بخش افق امن و امان ملك ملوك العالم شاه آل سلاطين سلجوق  
 آغ اعظم اتيك ابو الفتح نصير الدوله ملك السعيد اتيك الشهيد  
 قطب الدنيا و الدين ملك ملوك العجم الغ عادل اتيك محمود بن الملك  
 السعيد قطب الدين ملك الامرا ابني منصور سفيالار بن الملك السعيد  
 الشهيد عز الدين ابني مقاتل بيك خلد الله ملكه .

The names of the drugs are arranged in alphabetical order.

Foll. 175-231. ترجمه تقويم الايدان. Tarjumah-i-Taqwīm-ul-Ab-  
 dān. A Persian translation of the same Ibn-i-Jazlah's medical  
 work on the regimen of the body, entitled تدبير البدن في تدبير الانسان.

Beginning:—

چون اشارت عالي معضوم اعظم معدي الجود و اللطف و الكرم الت \*

The names of the translator and the person for whom the  
 translation was made, will appear from the following passage,  
 which is a continuation of the lines quoted above:—

ابن الامير الكبير المغفور المرحوم نظام الحق و الدنيا و الدين امير  
 جمشيد بن قارن طاب ثراهما ... برانچمله زان گشت كه يعني كمتري  
 بنديگان علي بن بدر برهين كذب تقويم الايدان را از نازي بغارسي نقل  
 كذ الت \*

Written in small Nasta'liq.

The colophon of the first work is dated Shāhjahānābād, A.H.  
1109.

Scribe:—نور الدين مصمد.

The few notes found on the margins of the second work are  
 cut by the binder.

### No. 232.

fol. 35; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

ترجمه سهرابي

TARJUMAH-I-SUHRĀBĪ.

A medical tract on diseases, giving a description of them,  
 and of the means and methods of curing them.

Beginning:—

الحمد لله رب العالمين ... اما بعد این مختصر است مشتمل بر جدا  
آنچه واجبست خاطر داشتن الخ \*

According to the preface it is a Persian translation of Muhammad bin Mahmūd ul-Chāgmīnī's (d.c. A.H. 618 = A.D. 1221) selections from earlier medical works. The translator 'Alī Akbar ibn Muhammad Labīb محمد لیبی says that he translated it from Arabic at the request of Nawwāb 'Alī Qulī Khān Bahādur Suhrābjang, son of Mirzā 'Alī Khān Bahādur Dilāwarjang. It is divided into ten chapters *āls*, each of which is sub-divided into several sections.

Written in beautiful Nim Shikast on gold sprinkled papers within gold and coloured-ruled borders, with an illuminated head-piece. The original folios have been mounted on new margins.

Marginal notes are found in the latter portion of the copy.

Some seals of the later kings of Oudh are found at the beginning and the end of the copy.

Not dated, 18th century.

A beautiful copy.

## (7) Farriery.

### No. 233.

fol. 134; lines 13; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

فرسنامه

### FARAS NĀMAH.

A slightly defective copy of a treatise on farriery, translated by several Pandits from an old Sanskrit work Sālīhotra or Sālūtra wrongly spelt here, fol. 2<sup>b</sup>, as شیش کرت and on fol 5<sup>b</sup> as هیس کرت (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of works on the subject), at the desire of 'Abd Ullāh Khān Fīrūzjang (d. A.H. 1054 = A.D. 1644), during the reign of Shāh Jahān (A.H. 1037-1088 = A.D. 1628-1658).

Some folios are missing from the beginning, and the copy opens abruptly thus:—

..... که بدانیم که از طاعتها و اعمال جز نزد حق جل و علا \*

It is identical with the فرسنامه هندسی, described in Ethé, Bodl. Lib. Nos. 1864-1866; Rieu, ii. p. 482, etc. It opens with an intro-

duction treating of the creation of the horse and of its colours, partly abridged from a Persian work on farriery فرسنامه فارسی written in the time of Maḥmūd Gāznawī. The real فرسنامه هندی begins on fol. 5<sup>b</sup>, and is divided into two Qisms. The first treats of the knowledge of horses and their good or bad signs, in twelve Bābs. The second, on fol. 28<sup>a</sup>, deals with the various diseases of the horse and their treatment, in thirty-eight Bāba.

The above is followed by another treatise of the same author, dealing with the diseases of horses and their cure by means of special prayers, as well as medical prescriptions, beginning on fol. 69<sup>a</sup> :—

بعد هذا آنچه از ابتدای شوق و صبح شعور خود بنده عبد الله در باب  
اسب از ادعيه و ادويه که بتجربه خود رسیده ام \*

Written in careless Indian Ta'liq.  
Not dated, apparently 19th century.

## (8) Archery.

No. 234.

fol. 204; lines 11; size 10 × 5½; 6 × 3½.

کلیات الرمی

KULLIYĀT-UR-RAMĪ.

An exhaustive work on archery, by Sayyid Amin-ud-Din, son of Mir Muḥammad Hāshim bin Sayyid Aḥmad Najafī سید امین الدین بن میر محمد هاشم بن سید احمد نجفی اندخوئی, i.e., of Anda-khūd, a town in Khurāsān between Balkh and Merv. The author claims to be a descendant of Sayyid Abul Barakāt, who, he says, was attached to the services of Tīmūr. According to the versified chronogram: رسید نیرباماج سینۀ اعدا: (fol. 204<sup>b</sup>) the work was completed A.H. 1132 (A.D. 1720).

Beginning:—

نیریزی ترکش زبلی وزه گمان معانی و بیان حمد حکیمی است \*

The work is dedicated to Muḥammad Shāh (A.H. 1131-1161 = A.D. 1719-1748; ~~It is divided into a Muqaddimah, twenty-five~~ Kulliyahs, and a Khātimah.

Written in fair Indian Ta'liq, for one Sayyid Muḥammad Khān Bahādur.

Dated Friday, 4th Shawwāl, A.H. 1196

Scribe: — کریم بخش.

(9) Music.

No. 235.

fol. 129; lines 11-16; size 9×6; 7×3½

اصول الغنائات الآصفی

UṢŪL-UN-NAĠMĀT-UL-ĀṢAFĪ.

A compendium of Indian music, written, according to the preface in this copy, by Ġulām Riḡā, son of Muḥammad Panāh, for a certain Wazīr, entitled Āṣaf:—

بآصف لقب آن سلیمان سریر بمعنی است شاه و بصورت وزیر

Beginning:—

نحمد و نصلي و نسلم - وجد انگیز ترنمی که سوزان سینہ ریشانی  
معیت را بنک خواباند الت \*

The work is divided into six Uṣūl, each sub-divided into several Faṣla. A complete index of the contents is given on fol. 3<sup>b</sup>-4<sup>b</sup>.

Dr. Ethé, India Office Lib. Cat. No. 2023, in noticing a fragment of the work (only the first Aṣl), says that it was composed at the request of Mr. Richard Johnson by an anonymous author.

This copy, a complete one, is written in ordinary Indian Ta'liq and is full of clerical mistakes.

The above treatise is followed by another work on Indian music, entitled راگ درپن, especially treating of the musical modes and melodies of the Hindus. According to the preface it is originally based on an old Sanskrit work on Indian music, styled here مانتنوهل, which was written for Rājah Mān Singh of Gwāliyār (d. about A.H. 924—A.D. 1518), and from which this Persian translation was made by Faqīr Ullah نقیر الله, who completed it about A.H. 1076—A.D. 1665.

This copy is substantially the same as the one noticed in Ethé, Ind. Office Lib. No. 2017, and the contents described therein agree word for word with those of the present copy. But the opening lines of the two copies are different. Our copy begins thus on fol. 76<sup>b</sup>:—

ترانه حمد مر نوازنده را رواست که از نوازش ساز و برگ پر سوز  
و ساز الت \*

Written in ordinary but legible Nasta'liq by میر بادشاہ. Neither of the treatises is dated, but both were written apparently in the 19th century.

### No. 236.

fol. 99; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

A collection of treatises on Indian music.

I. Foll. 1<sup>b</sup>-14<sup>a</sup>. Uṣūl-i-Ġinā اصول غنا, a tract on the different tunes and melodies of music, written for Rāi Dāl Chand Sāhib, by Rāi Chand Aḥmadābādī رلی چند احمد آبادی. It was completed in A.H. 1178 = A.D. 1764, for which the title forms a chronogram.

Beginning:—

بعد اقرار و اعتراف بفقر و قصور از لیاقت و طاقت بگذاش و ستایش  
و نیایش خداوندی اله \*

The work is based on musical tracts composed by men of different creeds and sects and is divided into three chapters.

Foll. 14<sup>b</sup>-17<sup>a</sup> blank.

II Foll. 17<sup>b</sup>-38<sup>b</sup>. Another tract on the Rāgs and Rāginis of India, entitled at the end Risālah-i-Mūsīqī رسالہ موسیقی. The author's name does not appear anywhere and the work begins thus without any preface:—

بدانکه در ولایت ایران و غیره شش آواز علم موسیقی را شش نام  
مقرر کرده اند \*

Foll. 39<sup>a</sup>-40<sup>a</sup> blank.

III. Foll. 40<sup>b</sup>-99<sup>b</sup>. Uṣūl-un-Nagmāt اصول النغمات. See No. 235. It is defective towards the end and breaks off in the middle of the fifth Aṣl, corresponding with line 1 on fol. 72<sup>a</sup> of the above-mentioned copy.

Written in fair Indian Ta'liq.

Not dated, apparently 18th century.

### No. 237.

fol. 63; lines 11-17; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

A fragment of a large treatise on Indian music. It is defective at both ends, and opens abruptly with the fourth chapter:—

باب چهارم در نواختن هر کدام راگها و راگنیا در طنبور \*

The fifth chapter begins thus on fol. 17<sup>b</sup> :—

باب پنجم در علم سنجیت یعنی علم موسیقی و آن مشتمل است  
برده فصل •

The concluding lines are :—

و تمام بندگان هفت ماترا باشد بدین شکل الخ •

The fourth chapter is written in fair Nasta'liq and the fifth in careless Ta'liq.

Foll. 9<sup>a</sup>-16<sup>b</sup> contain blank tables.

Not dated, apparently 18th century.

## (10) Divination, Geomancy and Magic.

### No. 238.

fol. 72; lines 14; size  $12 \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

سحر العیون

SIHR-UL-'UYŪN.

A treatise dealing with the properties and secret virtues of various magical and cabalistic operations, exorcism, talismans, etc., translated from the بحر العیون of Abi 'Abd Ullah Magribi and the عیون الحقایق و ابضاح الطرائق of Hakim Abul Qāsim Muḥammad bin Aḥmad ul-'Irāqī us-Siwāwī (who lived about A.H. 850 — A.D. 1446). According to the preface the present work is translated from the above-named two Arabic works, but the translator (who does not give his name) added copious facts and information from various other sources. It was written for one Amir Sayyid Qāsim, whose name is introduced after a great many honorific titles.

The date of composition, given at the end, is A.H. 907 — A.D. 1501.

Beginning :—

حضرت واعب العطیات و عالم الخفیات له الحمد الخ •

It is divided into two Maqṣads, each sub-divided into several Aṣls, and a Khātimah.

Written in bold Nasta'liq.

Dated A.H. 1246.

The above treatise is followed by an account of the magical performances shown to Jahangir by a party of magicians. It begins thus :—

در بیان رسیدن جماعه یارنگران بحضور جهانگیر بادشاه و نیرنگجات  
عجیبیه و ظلمات غریبه بر روی کار آوردن - اول نظم اقسام درخت  
بر زمین ریخته \*

This portion, written apparently by the same scribe, is in a still bolder Nasta'liq.

### No. 239.

fol. 123; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

قواعد الهدایت

QAWÂ'ID-UL-HIDÂYAT.

A detailed work on geomancy, compiled by Hidâyat Ullah, popularly known as Munajjim Shirâzi هدایت الله, A.H. 1001—A.D. 1592, and dedicated to the emperor Akbar.

Beginning:—

شکوه سپاس و حمد ببقیاس مرممانی را که نقاش قدرت او به پرکار  
تصویر و بقلم تقدیر صفحات افلاک را \*

It is divided into a Muqaddimah, and four Jihats جهت. See Ethé, Ind. Office No. 2266.

Written in good Naskh.

Not dated, apparently 17th century.

### No. 240.

fol. 15; lines 9; size  $8 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

An anonymous short tract in fifteen Bâbs treating of the properties and hidden virtues of various magical and cabalistic operations, exorcism, etc., and of ingenious devices and recipes for purposes of utility.

It opens abruptly thus:—

دیگر عملهای لطیف کردن و این کتاب از ادیس پیغمبر مانده است اله \*

Written in careless Ta'liq.

A modern copy, written apparently in the 19th century.

## No. 241.

fol. 147; lines 17; size  $11\frac{1}{4} \times 7\frac{1}{4}$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

A collection of treatises dealing with all kinds of hidden sciences, the virtues and properties of various magical and cabalistic operations, exorcism, talismans, prayers, invocations, etc., etc.

I. Fol. 2<sup>a</sup>. This treatise is introduced by a heading, written in red, خواص سورۃ های قرآن, followed by the following line in which the work is ascribed to the celebrated Mullā Bāqir Majlisī (d. A.H. 1110 = A.D. 1698):—

من مولفات علامی فهامی مجتهد الزمانی مولانا محمد باقر المجلسی

دام ظلہ السامی \*

It treats of the virtues and properties of all the Sūrahs of the Qurān, arranged in order, of some special prayers and invocations, of the secret virtues of letters and numerals, of the construction of magical squares, charms and amulets, and a collection of prescriptions, etc., etc.

Beginning:—

بسم معتبر منقولست کہ حضرت امام رضا \* فرمود کہ بسم الله الرحمن الرحیم \*

Fol. 1 should be placed after fol. 2.

II. Fol. 45<sup>b</sup>. فالنامہ حضرت امام رضا A Fāl Nāmah or Book of Divination, ascribed to the famous Imām 'Alī Riḍā, translated into Persian by علی ابن القاضی 'Alī ibn-ul-Qāḍī.

Beginning:—

بعد از سپاس حضرت ایزد متعال کہ مبدع کل است و درود ببعده الخ \*

The Fāl Nāmah is followed by a collection of prescriptions, the virtues of some special invocations, charms, amulets, and of various magical and cabalistic operations.

III. Fol. 73<sup>a</sup>. تحفة الغرائب Tuhfat-ul-Garā'ib. A treatise dealing with similar subjects, by Muḥammad bin Shaykh Muḥammad Sarfarāzī محمد بن شیخ محمد سرفرازی.

Beginning:—

حمد ببعده و سپاس ببعده نثار بارگاه ملک بی نیاز تبارک و تعالی و تقدس \*

Written in fair Nasta'liq.  
Not dated, apparently 19th century.

## (11) Interpretation of Dreams.

### No. 242.

fol. 291; lines 21; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$

A defective copy of a detailed work on the interpretation of dreams. The name of the author and the title of the work cannot be ascertained on account of a lacuna at the beginning as well as at the end. It opens abruptly with the words:—

... گوید اگر کسی بیند که بران سخت نه بوقت خویش هم  
چنین بارید دلیل کند که اندول دیار از لشکر رنج و بلا رسد \*

and ends:—

و اگر بیند که کزدم را بکشت دلیل کند که بر دشمن ظفر یابد و اگر  
بیند که بعد از کشتن آن .....

The authorities frequently cited are:—

جعفر صادق - کرمانی - جابر مغربی - ابن سیرین - اسمعیل اشعث \*

Written in beautiful Naskh within gold and coloured borders.  
A great many folios are borderless.

A good old copy.

Not dated, apparently 16th century.

## (12) Specimen of Calligraphy.

### No. 243.

fol. 15; lines 2; size  $20\frac{1}{2} \times 14$ ;  $16\frac{1}{2} \times 10$ .

Fifteen gilded folios pasted on thick piece-boards, containing specimens of Persian calligraphy. Each folio bears the signature of Muhammad Husâm-ud-Din of Lucknow محمد حسام الدین لکهنوی.

Not dated, apparently 19th century.

## VI. PHILOLOGY.

## (1) Lexicography.

(a) *Persian Dictionaries.*

## No. 244.

fol. 369; lines 23; size 11×6; 8×3½.

مؤيد الفضل

MU'AYYID-UL-FUDALĀ.

The well-known Persian dictionary, by Muḥammad bin Lād  
محمّد بن لاد, completed, according to Blochmann, Contributions,  
p. 9, in A.H. 925 = A.D. 1519.

Beginning:—

محمّد متوافر و مدايح متکثرة مراداد دانا تفکری توانا را \*

The work explains all the words and phrases occurring in the *Shāh Nāmah*, Nizāmī's *Khamsah*, the six poems of Sanā'ī, the *diwāns* of Khāqānī, Auwari, Zahr, Abhari, Hāfiz, Salmān, Sa'dī, etc. The words are grouped in *Kitābs* according to the initial letters, and, in each *Kitāb*, in *Bābs*, according to the final letters. Each *Bāb* consists of three *Faṣls*, the first comprising the Arabic words and sentences generally used in the Persian language, the second the Persian and Pahlawi words, the third the Turkish words.

The name of the author given in the concluding lines of this copy is محمّد بن لاد بن عبد الوهاب.

Written in ordinary but legible *Nasta'liq* on creamy and yellow papers, with casual emendations on the margins.

Dated, Jahāngīr Nagar (Dacca), 23rd *Ṣafar*, A.H. 1096.

## No. 245.

fol. 350; lines 21; size 12×7½; 10×5½.

مدار الافاضل

MADĀR-UL-AFĀDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words, by Ilahdād Fayḍī bin Asad-ul-'Ulamā 'Alī Shīr Sirhindī  
الهداد فیضی بن اسد العلما علی شیر سرهندی, who completed it A.H.  
1001 = A.D. 1593.

Beginning:—

لی نام تو درد هر زبان دگر است اله \*

The arrangement is that the first letter constitutes the Bâb and the last the Faṣl, each Faṣl consisting of three Sections, viz. the Arabic, then the Persian and finally the Turkish words, indicated respectively by a red ت and ف and ع.

The Khâtimah, treating of the meanings of single letters in Persian, begins on fol. 344<sup>a</sup>.

Written in small Ta'liq, occasional notes on the margin.

Not dated, apparently 19th century.

Scribe:—نصیر الدین شرقی.

### No. 246.

fol. 514; lines 23; size  $13\frac{3}{4} \times 7\frac{1}{4}$ ;  $10 \times 5\frac{1}{2}$ .

فرهنگ جهانگیری

FARHANG-I-JAHÂNGIRĪ.

The famous Persian dictionary, containing purely Persian words, with copious poetical quotations, by Jamāl-ud-Dīn Ḥusayn Injū bin Fakhr-ud-Dīn Ḥasan Shīrāzī جمال الدین حسین انجو بن نصر الدین حسن شیرازی, who died in Āgrah in or after A.H. 1032 = A.D. 1623. The author commenced the work under Akbar and finished it A.H. 1017 = A.D. 1608, under Jahāngir, after whom it is named.

Beginning:—

آنکه بر لوح زبانها حرف اول نام اوست اله \*

An introduction or Muqaddimah, divided into twelve Ā'ins, treats of the Persian language, dialects, grammar, etc., fol 4<sup>a</sup>; the dictionary proper begins thus on fol. 16<sup>b</sup>: بنام ایزد بخشایند: و بخشایگر. باب الف فصل الف. The arrangement is that the second letter constitutes the Bâb, the first the Faṣl. The appendix (Khâtimah) divided into five در, treats of metaphorical and figurative expressions, compound words, words containing any of the letters peculiar to Arabic, Zand, Pazand, and foreign words, on fol. 437<sup>a</sup>.

The work has been lithographed in Lucknow, A.H. 1293.

Written in large Indian Ta'liq within coloured-ruled borders, with an illuminated head-piece.

Dated 17th Shawwāl, A.H. 1222.

Fol. 1<sup>a</sup> bears the following signature:—

"Lewis Da Costa, Calcutta, July, 1827."

The signature is followed by a note, written in the same handwriting giving a short description of the work.

### No. 247.

fol. 557; lines 29; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 5$ .

برهان قاطع

BURHÂN-I-QÂṬI'.

A dictionary of the Persian language including words borrowed from the Arabic and several other languages, by Muḥammad Husayn, poetically called Burhân, bin Khālaf ut-Tabrizi (محمد حسين متخلص به برهان بن خلف التبریزی), completed A.H. 1062 = A.D. 1651 and dedicated to 'Abd Ullah Qutub Shāh (A.H. 1035-1083 = A.D. 1625-1672).

Beginning:—

لی راه نما بهر زبان در افواه      یزدانی و کرطوسی و تاتاری و آله

The work consists of nine Fā'idahs, on the Persian language, its letters, particles and orthography. The description of these Fā'idahs, found in other copies, is wanting here, in consequence of a lacuna after fol. 1<sup>b</sup>. Twenty-eight Guftars, comprising the entire dictionary, in which the words are arranged according to the first, second and third letters, fol. 8<sup>b</sup>. The 29th Guftar, containing seventy-one words, most of which are foreign words and proper names, begins on fol. 556<sup>a</sup>. The work has been edited by Capt. Roehuck, Calcutta, 1818, and reprinted in 1822 and 1834.

Written in good Naskh within gold and coloured-ruled borders with an illuminated but faded head-piece.

The headings are written in bolder Naskh.

Not dated, apparently 17th century.

### No. 248.

fol. 282; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

فرهنگ فاروقی

FARHANG-I-FARŪQĪ.

A defective copy of a Persian dictionary. Several folios are missing from the beginning, consequently the name of the author, the title of the work, etc., cannot be ascertained from the text.

In the colophon, however, the work is called *فرهنگ نازدقی*. It opens abruptly with the words *درد که پوست را اداره کزد و درست کرداند*. The first word explained here is *پراختن*. The arrangement is that the first letter constitutes the Bâb, and the last the Faṣl. The explanations are very short and there are few poetical quotations. The first two chapters, viz. of *الف* and *با*, and the earlier portion of the third (*پا*), are wanting. Several folios at the beginning are misplaced.

Written in ordinary Indian Ta'liq.

Dated, Friday, the 14th of Rajab, A.H. 1049.

Scribe:—*شیخ ابو العاصم*.

The upper margins of several folios at the beginning are replaced by new ones.

(b) *Arabic-Persian Dictionaries.*

No. 249.

fol. 281; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

تاج الاسامي

TÂJ-UL-ASÂMÎ.

An Arabic-Persian dictionary in which the words are arranged according to the initial and the final letter, that is the first letter of a word contributes the Bâb and the last the Faṣl.

Beginning:—

الحمد لله الم محمود بجميع الصفات و الاسماء الممدوح بالتواضع الكريم \*

The dictionary begins immediately after three lines devoted to the praise of God and the Prophet, and the name of the author does not appear anywhere in the text, but Dr. Ethé, Bodl. Lib. No. 1634, says that in Fraser's hand-list the work has been ascribed to the celebrated Maḥmūd bin 'Umar-uz-Zamakhsharî *عمر الزمخشري*, who died A.H. 538 = A.D. 1143.

The first 104 folios are written in fair Naskh and the rest in ordinary Nasta'liq inclined towards Naskh.

The last folio has been supplied in a modern hand.

Not dated, apparently 19th century.

## No. 250.

fol. 503; lines 19; size  $10\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4$ .

كنز اللغات

KANZ-UL-LUGĀT.

An Arabic-Persian dictionary, by Muḥammad bin 'Abd-ul-Khāliq bin Ma'rūf محمد بن عبد الخالق بن معروف, dedicated to Kārgiyā Sultān Muḥammad bin Giyā bin Nāṣir Giyā of Gilān, who reigned A.H. 851-883 = A.D. 1447-1478, and his son and heir, Kārgiyā Mirzā 'Alī, who was killed A.H. 911 = A.D. 1505.

Beginning:—

ابتداء هر سخن آن خويتر گوست حمد خالق جن و بشر  
جواهر كنوز لغات حمد و ستایش اله \*

The dictionary itself begins on fol. 4<sup>b</sup> with the كتاب الالف باب. It is arranged alphabetically according to the first and the last letter of the words.

Written in fair Nasta'liq.

The last three folios are damaged.

Not dated, apparently 19th century.

## No. 251.

fol. 37; lines 19; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

THE SAME.

A fragment of the preceding work, beginning as usual. Fol. 7<sup>b</sup> is followed by a large lacuna corresponding with fol. 10<sup>b</sup>, line 18 to fol. 477, line 13 of the preceding copy, and fol. 8<sup>a</sup> suddenly begins with باب الواو مع الصاد.

Written in fair Nasta'liq, by Dīn Muḥammad, a servant of Mir Sayyid Muḥammad Fīrūz.

Dated 7th Rabi' II, A.H. 1127.

The margins of the first seven folios contain some points of Muhammadan law in the forms of questions and answers, written in a later hand.

## No. 252.

fol. 309; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

مختص اللغات شاهجهان

## MUNTAKHAB-UL-LUGĀT-I-SHĀHJAHĀNĪ.

The popular Arabic-Persian dictionary, by 'Abd-ur-Rashīd ul-Husaynī ul-Madani ut-Tatawī الرشيد الحسيني المدني التتوي, composed in A.H. 1046 = A.D. 1636, and dedicated to the emperor Shāh Jahān.

Beginning:—

ستایش و سپاس مالک الملکی که تذکر آئی بی احصای الخ \*

It is also called Rashīdī 'Arabi and is arranged alphabetically according to the initial and final letters.

A reproduction of this work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845 and A.H. 1286; lithographed, Bombay, 1862.

Written in small careless Ta'liq.

Not dated, apparently the latter part of the 19th century.

## No. 253.

fol. 296; lines 30; size  $13 \times 8\frac{1}{2}$ ;  $10 \times 5$ .

قابوس

## QĀBŪS.

The Persian translation of Majd-ud-Dīn Muḥammad Firūz-ābādī's (d. A.H. 817 = A.D. 1414) well-known Arabic dictionary, the Qāmūs, by Muḥammad Ḥabīb Ullah محمد حبیب الله, completed A.H. 1149 = A.D. 1736.

The work is divided by the binder into two volumes.

Vol. I. Beginning:—

حمد و نیایش گوناگون معروض حضرت علیم و علامی که تعلیم کل

اسماء از صفات خاتمه اوست \*

The dictionary itself begins on fol. 9<sup>b</sup> with the word اباء. The Bābs are arranged according to the last, the Faḥs according to the first letter. This volume ends with the word بقا.

## No. 254.

fol. 291 (297-582); lines and size same as above.

## Vol. II.

The continuation of the preceding copy, beginning with باب ذرائع العين فصل الهرة.

Both the copies are written in small Nasta'liq by one scribe within coloured-ruled borders with a beautifully illuminated head-piece at the beginning of the first volume.

The date of transcription, given at the end of the second volume, is Sunday, the 7th Jumádâ II, A.H. 1229.

The copy has been amended and repaired in many places. The last four folios of volume second are mounted upon new margins.

*(c) Turkish-Persian Dictionary.*

## No. 255.

fol. 128; lines 14; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

## لغت ترکی

## LUGAT-I-TURKÎ.

A vocabulary of Turkî or Oriental Turkish, explained in Persian, by Faḍl Ullah Khân فضل الله خاں, who wrote it by the order of the emperor 'Aurangzib.

Beginning:—

بسم الله هرگاه که از انصاف عرب و عجم گل 7 احصی ثناء اعلیٰ  
بشگفتند النج \*

It is divided into an Introduction and three Bâbs, as follows:—  
Introduction, on Turkî suffixes, fol. 2<sup>a</sup>.

First Bâb, Verbs arranged in alphabetical order according to the first letters, fol. 2<sup>b</sup>. Second Bâb, Nouns arranged in alphabetical order, according to the first and last letters, fol. 31<sup>b</sup>. This chapter is wrongly styled باب سیوم instead of باب دوم. The Third Bâb on miscellaneous words, as numerals, limbs of the body, names of animals, of Turkish tribes, etc., is wanting in this copy.

Printed at the request of Sir W. Ouseley, with improvement and additions, by Maulavî 'Abd-ur Raḥīm, Calcutta, A.H. 1240.

Written in careless Indian Ta'liq.

Fol. 87-104 are damaged and worm-eaten and the top margins of these folios are hopelessly damaged.

Not dated, apparently 19th century.

Foll. 106<sup>b</sup>-122<sup>b</sup>. Miscellaneous Arabic verses with their respective metre and paraphrase in Persian.

Foll. 123<sup>b</sup>-128<sup>a</sup>. A long letter in Persian in which the writer, who calls himself at the end مصمد المشتهر بعلي والرائق يا الله العلى الاهجى, explains the meaning of some difficult and doubtful verses of Khâqânî.

## (2) Grammar.

### No. 256.

fol. 305; lines 19; size  $9\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

شرح شافيه

#### SHARH-I-SHÂFIYAH.

A Persian commentary on Ibn-ul-Hâjib's (d. A.H. 646 = A.D. 1248) treatise on etymology and orthography, styled الشافيه. This commentary was composed by Muḥammad Hâdî bin Muḥammad Sâlih of Mâzandarân مصمد هادى بن مصمد صالح مازندراني (who was still alive in A.H. 1088 = A.D. 1677), at the request of Nawwâb Khân bin Khân bin Khân Husayn 'Alî Khân.

Beginning:—

\* الحمد لله رب العالمين والصلوة ..... چنین گوید ذره بيمقدار اله

The Arabic original is over-lined in red or written in large Naskh.

Written in fair Nasta'liq.

About fifty folios in the beginning are water-stained. Foll. 245-301 are mounted on new margins. The last four folios have been supplied in a modern hand.

Not dated, apparently 18th century.

### No. 257.

fol. 377; lines 17; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

#### THE SAME.

Another copy of the preceding work, without any mark of distinction between the original text and the commentary.

Written in ordinary Ta'liq at the desire of Maulavi Maqbûl Husayn.

Dated, Thursday, 5th of Rabi' 1, A.H. 1253.

## No. 258.

fol. 220; lines 19; size  $12 \times 7\frac{1}{4}$ ;  $9 \times 4\frac{1}{4}$ .

هائیه

## 'ĀFIYAH.

Another Persian commentary on Ibn-ul-Hājib's *الشائیه*, by Muhammad Sa'd سعد, see fol. 1<sup>b</sup>, line 10 (but in the conclusion, fol. 219<sup>a</sup>, line 15, he is called Muhammad Sa'id, surnamed Gālib, محمد سعید متخلص بغالب), who completed it in Šafar, A.H. 1097 = A.D. 1685.

Beginning:—

حتیش و نیایش بسیر سزاوار حضرت کردگاری که قوالین و قواعد  
علم نصریف الهم \*

The text, written in large Naskh, is over-lined in red.

Written in ordinary Indian Ta'liq.

Dated 27th Rabī' I, A.H. 1227.

Scribe:—سید عباس عرف رجیبی.

A note on fol. 1<sup>a</sup> in the handwriting of Sayyid 'Alī Muhammad of Panduah says that Maulavi Faḍl-ur-Rabb inherited the copy from his grandfather, Maulavi Qalandar Bakhsh, from whom 'Alī Muhammad purchased it in 1274 (*Bengali year*).

## No. 259.

fol. 169; lines 18; size  $8\frac{1}{2} \times 4\frac{1}{4}$ ;  $6 \times 2\frac{1}{4}$ .

شرح الفیه

## SHARH-I-ALFIYYAH.

A Persian commentary on the famous Arabic grammar in verse, entitled *الفیه* or *الخصر فی خلاصة* of Jamāl-ud-Dīn Abū 'Abd Ullah Muhammad bin 'Abd Ullah ut-Tā'i, known as Ibn-i-Mālik (who died A.H. 672 = A.D. 1273), by Muhammad 'Alī bin Maulānā Āqā Bābā'i Sirkāni محمد علی بن مولانا آقا بابائی سرکانی.

Beginning:—

الحمد لله رب العالمین ..... اما بعد بر غماینر هائیه اصحاب سخن  
و ابصار الهم \*

The Arabic original is written in red.

Foll. 3-72 are written in ugly Nasta'liq, the rest in fair Nasta'liq.

Not dated, apparently 19th century.

## No. 260.

fol. 70; lines 11-27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2}$ -6 - 5-3.

Three Persian treatises on Arabic grammar.

I. دستور المبني Dastūr-ul-Mubtadi, fol. 1<sup>a</sup>. On the laws of permutation which apply to the Arabic irregular verbs, compiled by Ṣafī bin Naṣīr نصير بن صفی for his son Abul Makārim Ismā'il, in the form of questions and answers.

-Beginning:—

الحمد لله الذي يصرف الحوال ويضعف الثقال الم \*

Foll. 1<sup>a</sup>-15<sup>a</sup> are written in fair Nasta'liq, the rest in careless Nim-shikastah.

II. صرف مير Šarf-i-Mir, fol. 33<sup>b</sup>. The popular treatise on Arabic inflexion, by Mīr Sayyid Sharīf Jurjānī میرسید شریف جرجانی, who was born A.H. 740 = A.D. 1339, and died A.H. 816 = A.D. 1413.

Beginning:—

بدان ایدک الله تعالى فی الدارين که کلمات لغت عرب بر سه قسم است - اسم و فعل و حرف الم \*

Written in fair Nasta'liq in the Madrasah of Munshi Šadr-ud-Dīn by Shaykh Faḍl Ullah, son of Shaykh Muḥammad 'Ādil bin Shaykh Muḥammad Zāhid, resident of Chaklah Jasar, Sarkār Khalifah Ābād.

III. An anonymous treatise dealing with various technicalities of Arabic grammar, explained in the form of questions and answers, fol. 55<sup>a</sup>.

Beginning:—

الحمد لله رب العالمين ... بدان که این کتاب است بدان (؟) الحمد در اصل چه بود جواب الحمد در اصل حمداً بود \*

Written in careless small Ta'liq.

None of the treatises is dated, but apparently all of them were written in the 19th century.

## No. 261.

fol. 66; lines 8-15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

A collection of treatises on Persian Grammar.

I. Foll. 1<sup>b</sup>-10<sup>a</sup>. جامع المصادر Jāmi'-ul-Maṣādir, on Persian infinitives, arranged in alphabetical order.

Beginning:—

مصدر اسمی است لی برادر من کش بود در اخیر دن (یا تن)

II. Foll. 11<sup>a</sup>-20<sup>a</sup>. An anonymous grammar containing paradigms of Persian Verbs.

Beginning:—

بدان اسمک الله تعالی فی الدارین که جمله افعال الهم \*

III. Foll. 21<sup>a</sup>-24<sup>b</sup>. ضرب المثل Darb-ul-Maṣāl. A collection of Persian proverbs.

Beginning:—

تا تریاک از عراق آورده شود مار گزیده مرده بود \*

IV. Foll. 25<sup>b</sup>-42<sup>b</sup>. Another treatise on Persian Verbs with their different forms.

Beginning:—

بعد حمد خدا تعالی که جواهر افعال از کان مصدر تعجید اوست الهم \*

V. Foll. 43<sup>b</sup>-66<sup>b</sup>. قواعد فارسی Qawā'id-i-Fārsī. A Persian grammar dealing with different forms of the مصادر, the signification of the single letters of the alphabet, and some compound words, by Raushan 'Alī Anṣārī of Jaunpūr روشن علی انصاری چونپوری, who died as professor in the College of Fort William, Calcutta, about A.D. 1810.

Beginning:—

بعد از حمد حضرت امیردگار و نعمت جذب رسول مختار علی الله علیه و آله و سلم بدانکه این رساله موسوم بقواعد فارسی الهم \*

It is divided into a Muqaddimah, eleven Bābs and a Khatimah. It has been printed in Calcutta, A.H. 1232 and 1249, and lithographed in Lucknow.

Written in fair Nasta'liq.

Not dated, apparently 19th century.

## (3) Prosody.

## No. 262.

fol. 116; lines 12; size  $8\frac{1}{2} \times 6$ ;  $7 \times 4$ .

المعجم في معاني اشعار العجم

AL-MU'JAM FĪ MA'ĀYĪR-I ASH'ĀR-IL-'AJAM.

A work on prosody, rhyme and poetical figures, by Shams-ud-Din Muḥammad ibn Qays of Ray شمس الدين محمد ابن قيس الرازي.

Beginning:—

الحمد لله المنعم بنعوت الجلال الموصوف بصفات الكمال الخ \*

The work has been edited by Mirzā Muḥammad with introduction and indices in "E. J. W. Gibb Memorial" series (London, 1909).

The title of the work given in the preface is المعجم في اشعار العجم, in the colophon it is called كتاب ميعار المعجم في اشعار العجم, but it has been labelled and entitled by some former owner حدائق السحر or حدائق الشعر في دقائق الشعر, which, as we know, is a work on the same subject by the famous poet Rashid-ud-Din Waṭwāt (d. A.H. 578 = A.D. 1182) and which Shams-i-Qays mentions in the preface, fol. 4<sup>a</sup>.

The present copy is somewhat abridged. Most of the poetical quotations found in the printed edition are omitted, while the prose part is merely an abstract. The system of divisions and arrangement, found in the printed edition, is maintained. The year in which the author began to write the book is given here as A.H. 615 = A.D. 1218, instead of A.H. 614, as in the printed edition, and the name of the person to whom the work is dedicated runs here thus:—

حضرت خدائود خاتون معظم تاج مفيض ملوك عالم قطب الدنيا  
والدين عضد الاسلام والمسلمين قرة عيون السلاطين علاء الدولة بهار الامة  
زيد الملة ظهير الانام عمدة الخلافة انتصار جهان اعظم فرزنداش خان ابو المويد  
سلغر شاه بن سعد نصر امير المؤمنين شافع الله جلالة ومد ظلاله \*

Of the two Qisms into which the work is divided the *first* on Prosody, sub-divided into four Bābs, begins on fol. 5<sup>b</sup>; the *second* on Rhyme, sub-divided into six Bābs, on fol. 55<sup>a</sup>. The Khātimah on poetical figures begins on fol. 111<sup>a</sup>.

Written in a careless and hasty Nasta'liq. In the colophon, dated 23 Jumádâ II, A.H. 1236, the scribe **سید عطا علی طباطبائی** says that he completed the transcription in twenty days.

### No. 263.

fol. 88; lines 22; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

مجمع الصنائع

MAJMA'-UŞ-ŞANÂ'I.

A treatise on poetical figures by Nizâm-ud-Din Ahmad bin Muḥammad Ṣāliḥ uş-Şiddiqi-ul-Ḥusaynī **نظام الدین احمد بن محمد صالح الصديقي الحسيني**, who completed it, as stated at the end, on the 3rd of Ramaḍān, A.H. 1060 = A.D. 1650.

Beginning:—

الحمد لله الذي انعم علينا وهدانا الى السلام الم \*

The work is divided into four chapters **فصل** and an Appendix **خاتمه**, as follows:—

1. در تحميم كلام, various kinds of composition, fol. 3<sup>a</sup>.
2. در بدائع لفظي, word-ornaments, fol. 14<sup>a</sup>.
3. در صنائع معنوي, conceetti, fol. 50<sup>b</sup>.
4. در سرقات شعري, plagiarisms in poetry, fol. 81<sup>b</sup>.

Appendix, on technical terms, fol. 84<sup>b</sup>.

Written in ordinary but legible Nasta'liq, at the desire of Muḥammad 'Alī Khān, with occasional emendations on the margins.

Dated 22nd Jumádâ II, A.H. 1172, the fifth regnal year of 'Ālamgīr II.

Scribe:—**سید زین العابدین الحسيني الموسوي**.

### No. 264.

fol. 107; lines 15; size  $8\frac{1}{2} \times 5$ ;  $6 \times 3\frac{1}{2}$ .

THE SAME.

Another copy of the preceding work.

Chapter I on fol. 3<sup>b</sup>. II on fol. 16<sup>b</sup>. III on fol. 63<sup>a</sup>. IV on 97<sup>b</sup>. The appendix or Khâtimah in this copy is not distinguished from the rest by a heading.

Written in ordinary Ta'liq.  
Dated 16th Muḥarram, A H. 1204.

### No. 265.

fol. 59; lines 30; size  $12 \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

A very interesting, valuable and curious composition on the logical and rhetorical sciences and the art of rhyming. The work is an anonymous one, and is bound in two separate parts.

#### Part I.

Beginning:—

ان احسن الكلام وابلغ الفظام بعد حمد الله الحكيم العلام الصلوة  
والسلام على الانبياء العظام ..... خدارتدا معلان ومتعلمان حكمت را  
بالنام حق النجم \*

In the beginning the author mentions the celebrated Naṣīr-ud-Dīn Ṭūsī (d. A H. 672 = A.D. 1273) and the work *نهایة الایتام*. This part is devoted for the greater part to Logic, in dealing with which the author gives a clear exposition of the abstract principles of the science, and the meaning and explanation of logical terms, profusely illustrated by examples. The latter portion of the work is devoted to prosody and rhyme.

### No. 266.

fol. 57; lines and size same as above.

Part II. On the various embellishments of prose and poetical compositions, rhetorical figures, tropes and other artifices of poetry, on prosody and rhyme, the principles of scansion, the different feet and the modifications of which each is susceptible, with a discussion on the different metres and a dissertation on rhyme, etc., profusely illustrated by quotations from ancient and modern authors.

Fol. 1<sup>b</sup>-3<sup>a</sup> contain the earlier portion of Shāraf-ud-Dīn Ibn-ul-Muqri's (d. A.H. 837 = A.D. 1433) 'Unwān-ush-Sharāf (lithographed, Calcutta, A.H. 1272), composed by order of Malik Ashraf Ismā'il bin 'Abbās (A.H. 778-803 = A.D. 1376-1400), the seventh king of the Rasūlī dynasty of Yaman. The 'Unwān-ush-Sharāf, of which only a portion (extending to line 17, p. 5 of the lithographed edition) is quoted in the present MS. as a specimen is a very curious composition. It begins with a treatise on Muhammadan law according to the Shāfi'ī school.

Beginning:—

الحمد لله ولي الحمد ومسنحة الذي لا يقوم بحمده احد من خلقه  
ونشهد ان لا

ا of الحمد in the above line is written in red. The second الحمد in the line is written in red within a column. بعدد is also written in red within a column, and the last letter of the last word in the line ( ا ) is written in red too. The first letter of the first word in the second and each succeeding line, or it and one or more of the following letters, and the last letter of the last word, or it and one or two others, are written in red. Portions of the second and each succeeding line are written in red in the columns in which الحمد and بعدد of the first line are so written. The words formed by the "first word" letters written in red, read from the top downwards, compose a treatise on prosody. The words formed by reading the letters in the right-hand column, from the top downwards, compose an account of the Rasûli dynasty of Yaman. The words formed by reading the letters in the left-hand column compose a treatise on grammar. Those formed by the "last-word" letters compose a treatise on rhyme. There are, therefore, five treatises in all.

Quotations from well-known Arabic and Persian authors, both ancient and modern, are numerous, the last name given being Šâ'ib's (d. A.H. 1088 = A.D. 1677), found on fol. 22<sup>b</sup>, line 9. It seems, therefore, probable that the work was composed towards the end of the 17th century or at the beginning of the 18th century. Both parts are elegantly written by the same scribe in beautiful minute Naskh and Nasta'liq in gold, blue and red, within gold and coloured borders with a beautifully illuminated head-piece at the beginning of the First Part. Scattered notes are found here and there on the margins.

Neither of the copies is dated, but apparently they were written immediately after the composition of the work.

#### (4) Rhetoric, Ornate Prose and Letters.

##### No. 267.

fol. 247; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

رسائل الامجاد

RASÂ'IL-UL-I'JÂZ.

The second of the five Books (Risâlah) of Amîr Khusrâu's (d. A.H. 725 = A.D. 1325) famous work on epistolography

and elegant prose-writing entitled *Rasâ'il-ul-I'jâz* or *I'jâz-i-Khusrawi*, completed, according to W. Pertsch, Berlin Cat. No. 1055, on the 7th Shawwâl, A.H. 716 = Dec. 23, A.D. 1316.

Beginning:—

در سواد این رساله گلسنانه بسیار است بگلخانهی گوناگون آراسته الهم •

As in the Berlin copy (W. Pertsch, loc. cit.), there are ten *Khaṭṣ*. The first *Risâlah* has been lithographed in Lucknow, A.D. 1865, and the whole work in the same place, 1876.

This copy, a good one, is written in beautiful clear *Nasta'liq* within gold and coloured-ruled borders, with an illuminated, now faded, head-piece.

Not dated, apparently 17th century.

A note on fol. 1<sup>a</sup> is dated A.H. 1114. On the same page the work is wrongly endorsed in a modern hand "انتحار موسوی."

### No. 268.

fol. 119; lines 15; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3$ .

An incomplete copy of one of the aforesaid five *Risâlahs* of Amir *Khusrau*.

Beginning:—

حمدی که نخستین پایه اش معراج دانشمندان سرود الهم •

Fol. 1<sup>b</sup> is followed by a lacuna. Several folios are also missing from the end. The MS. breaks off in the middle of the second *Harf* of the fourth *Khaṭ*. The contents of the second *Harf* of the third *Khaṭ* (fol. 65<sup>a</sup>), however, agree with the extract of Letter 3, Book (*Risâlah*) IV, given in Elliot, Vol. III, p. 566.

Written in fair *Nasta'liq* within gold and coloured-ruled borders with an illuminated head-piece and an 'Unwân.

Not dated, apparently 17th century.

### No. 269.

fol. 9; lines 17-22; size  $10 \times 6$ ;  $5 \times 2\frac{1}{2}$ .

خوان خلیل

KHWÂN-I-KHALÎL.

Zuhûrî's طهریزی (d. about A.H. 1025 = A.D. 1616) well-known preface to the *Khwân-i-Khalil*.

Beginning after five lines, which undoubtedly are the concluding lines of a prose work of the same poet:—

لی از تو بر اهل نضت و اظلیل سبیل الم \*

Printed at Lucknow, 1846; at Cawnpore, A.H. 1269 and A.D. 1873.

Written diagonally in beautiful minute Shikastah hand within illuminated and gold and coloured-ruled borders. The original folios containing the text are gold sprinkled throughout and are mounted on thick piece boards.

Not dated, apparently 19th century.

## No. 270.

fol. 56; lines 15; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

Two different collections of letters bound in one volume.

I. Foll. 1<sup>b</sup>-29<sup>a</sup>. رقعَات ابو الفضل Ruqa'ât-i-Abul Faḍl. The familiar letters of Akbar's Prime Minister Abul Faḍl ʿAbu al-Faḍl, addressed to friends, collected and edited by his nephew Nûr-uḍ-Ḍīn Muḥammad, called here, fol. 1<sup>b</sup>, Nûr Muḥammad نور محمد, who died in A.H. 1003 = A.D. 1594.

Beginning with a short preface:—

بعد از انشای حمد و ثنای مرحضرت خداوند و اہب العظیای الم \*

The letters have been printed in Calcutta, A. H. 1238.

II. Foll. 33<sup>b</sup>-56<sup>a</sup>. رقعَات امان الله حسینى Ruqa'ât-i-Amân Ullah Husaynî. A collection of letters by the celebrated Amân Ullah Khân, son of Mahâbat Khân ʿAmân Ullah Khân, of Shâh Jahân and Aurangzib's time. He is the author of several other works, and died A. H. 1044 or 1046 = A.D. 1634 or 1637.

Beginning:—

حمد و اتر خدا یرا کہ یاقوت قوت ناطقہ یی بہادر نقد انشای ثنای کبریا \*

This collection seems to be identical with the shorter one noticed in Ethé, Ind. Office Lib. No. 2934. Printed in Calcutta, and lithographed in Lucknow, A.H. 1269.

Written in careless Ta'liq.

Dated 1228 Bengali year.

Scribe:—رحمعلی الحسینی.

## No. 271.

fol. 55; lines 15; size  $8 \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

رمز و اشارهای عالمگیری

## RAMZ-WA-ISHĀRAHĀ-I-‘ĀLAMGĪRĪ.

A collection of short letters written by Aurangzib اورنگ زیب to his children and some of the nobles of his court, edited and collected by Subudh Mal سبده مل (in Elliot, Hist. of India, Vol. VII, p. 205, "Budh Mall"), surnamed Rām, at the desire of Rājah Āyā Mal راجہ آيا مل. The title forms a chronogram for the date of compilation, A.H. 1152 = A.D. 1739.

Beginning:—

تمہید نگارش کلام و تسوید گذارش مرام تحصیل واحد برحق و توحید  
محیط مطلق است \*

The letters are arranged under the heads of the persons to whom they are addressed. The collection has been lithographed in the Anwār-i-Muhammadi Press, A.H. 1293, under the title of رقعات عالمگیری. This title is also found in the subscription of the present MS.

Written in ordinary Ta'liq.

Not dated, apparently 19th century.

## No. 272.

fol. 171; lines 12; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

کلمات طیبات

## KALIMAT-I-TAYYIBĀT.

A very beautiful and correct copy of a collection of notes written by Aurangzib اورنگ زیب in the latter portion of his reign, consisting for the most part of short instructions for letters to be written in his name, by his favourite Secretary, 'Ināyat Ullah Khān خان عنایت اللہ (d. A.H. 1179 = A.D. 1765), who edited the collection.

Beginning:—

الہی ارقلم شکستہ و زبان خستہ چہ آید کہ سپاس و ستایش جذاب  
کبریا را شاید النہ \*

The versified chronogram, expressing the date of the compilation, A.H. 1131 = A.D. 1718, mentioned by Rieu i, p. 401, is not found here.

This collection has been printed, under the title of *رقعات عالمگیری*, in Lucknow, A.H. 1260, and in Lahoré, A.H. 1281.

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân. The Arabic quotations, written in red, are supplied with vowel points.

Two illuminated stars at the beginning of the copy contain the title of the work and the name of the editor, written in bolder Nasta'liq, *تأليف طيبت عالمگیری من تأليف عفايت الله خان*.

Dated A.H. 1141; i.e. ten years after the date of compilation.

Scribe: *معتمد پناه بن شیخ معتمد*.

### No. 273.

fol. 66; lines 14; size  $8\frac{1}{2} \times 5$ ;  $7 \times 4$ .

*دخیره جواهر*

DAKHĪRAH-I-JAWĀHIR.

A defective copy of a collection of letters written to Aurangzib and the princes and nobles of his time. The copy is defective at both ends and opens abruptly with a part of the compiler's name Shāh Nawāz, thus:—

..... شاه نواز حسینی از سخنوران نصر و بقیه سنجان دهر التمس

میدارد که چون این علمی \*

From the defective preface in the present copy we can however glean the following particulars:—The above-named Shāh Nawāz Husaynī, who flourished during the time of Aurangzib, was a Munshi of Sayyid 'Izzat Khān of Muhammad 'Azīm's Court. He was requested by his brother Muhammad Hayāt to collect and edit some of the letters which he, in the capacity of Munshi, had written to Aurangzib and the princes and nobles of his reign. Hence the present collection. The MS. breaks off with the following words:—

و برای درست ساختن کاغذ مطالبه عمل خاتمه نمود قصد داشتند ...

Written in legible Ta'liq and Shikast.

Not dated, apparently 19th century.

## No. 274.

fol. 24; lines 16; size  $9\frac{1}{2} \times 6$ ;  $9 \times 5\frac{1}{2}$ .

An anonymous collection of private letters written in the 19th century. Beginning abruptly without any preface:—

..... پیشتر که از کمال نوازش و عطوفت یکتافت کبوتر تلجدار  
عزایت شده بود در احتیاط و حفظیات آن هیچ نوع تساهل و تغافل  
راه نمی یافت اله \*

Written in careless and ugly Ta'liq.  
Not dated, apparently 19th century.

## (5) Proverbs.

## No. 275.

fol. 218; lines 17; size  $9\frac{1}{2} \times 6$ ;  $7 \times 4$ .

مَجَانِبُ الْأَمْثَالِ

'AJĀ'IB-UL-AMṢĀL.

A collection of Persian proverbs with short verbal explanations and anecdotes illustrating the origin and application of proverbs, by Muḥammad 'Alī Jabal-rūdī رودی جیل, who lived in the eleventh century of the Hījrah and came to Ḥaydar-ābād A.H. 1054—A.D. 1644, in the time of 'Abd Ullāh Qutub Shāh: see Rieu, p. 773<sup>b</sup>.

Beginning:—

غزوه پیرائی رخساره شاهد کلام بحمد خالقیت اله \*

The proverbs are alphabetically arranged, each letter forming a Section (Faṣl). The work seems to be identical with the جامع التمثیل by the same author, noticed in Rieu loc. cit., but the preface is different.

A very incorrect copy. Written in ordinary Ta'liq. The MS. is worm-eaten and damaged in many places.

Not dated, apparently 19th century.

## VII. POETRY.

## Anthologies.

## No. 276.

fol. 574; lines 23; size 14×9: 9×5.

شاهنامه

## SHĀH NĀMAH.

An exceedingly valuable copy of the famous epic poem *Shāh Nāmāh*, by Abul Qāsim Manṣūr surnamed Firdausi منصور الفارسی, who was born in Shādāb near Tūs about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025 or A.H. 421 = A.D. 1030.

The work has been frequently lithographed and printed. See Ethé, Ind. Office Lib. Cat. No. 860.

This copy contains the introduction written in A.H. 826 = A.D. 1426 by the order of Mirzā Bāysangar, and begins thus:—

سپاس و آفرین خدایا جل جلاله که این جهان آفرید الخ \*

The preface concludes with a list of the ancient Persian kings from Kayūmürs to Yazdijird described in the text.

The poem opens thus on fol. 10<sup>a</sup>:—

بقام خداوند جان و خرد کز و برتر اندیشه بر نگذرد

The second half of the *Shāh Nāmāh*, which begins on fol. 263<sup>b</sup> is entitled here کتاب لهراسپ نامه.

A very fine specimen of eastern ornamentation containing the following quatrains written in golden letters on fol. 1<sup>b</sup>-2<sup>a</sup>.

ای تازه و معکم ز تو بنیاد سخن هرگز نکند چون تو کی یاد سخن  
فردوس مقام بادت ای فردوسی انصاف که نیک دادی داد سخن

The following folios contain richly illuminated illustrations:—  
7<sup>a</sup>, 10<sup>b</sup>, 66<sup>a</sup>, 100<sup>a</sup>, 123<sup>a</sup>, 156<sup>b</sup>, 182<sup>b</sup>, 210<sup>a</sup>, 232<sup>b</sup>, 246<sup>a</sup>, 263<sup>b</sup>, 286<sup>a</sup>, 295<sup>a</sup>,  
315<sup>b</sup>, 333<sup>a</sup>, 349<sup>a</sup>, 361<sup>b</sup>, 382<sup>b</sup>, 392<sup>b</sup>, 415<sup>a</sup>, 424<sup>a</sup>, 457<sup>b</sup>, 478<sup>b</sup>, 507<sup>b</sup>, 526<sup>a</sup>  
and 540<sup>b</sup>.

Written in fine Nasta'liq, within four gold and coloured-ruled columns. The headings are written on gold grounds.

Not dated, apparently 16th century.

A note on fol. 1<sup>a</sup> says that Ināyat Ullah Sālārī of Murahid-ābād purchased this MS. through Sayyid Muḥammad Tāhir Shīrāzī for rupees seven hundred. A second note on the same folio says that Manlavī Sayyid Sadr-ud-Dīn Ahmad of Būhār, Bardawān, received it from the said Ināyat Ullah.

### No. 277.

fol. 499; lines 24; size  $15\frac{1}{2} \times 9\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

#### THE SAME.

Another copy of the Shāh Nāmāh wanting the Bāysangārī preface.

Beginning:—

بفام خداوند جان و خرد      کزین برتر اندیشه بر نگذرد

Foll. 1<sup>b</sup>-2<sup>a</sup> contain sumptuously designed decorations. Other illustrations are to be found on foll. 11<sup>b</sup>, 29<sup>b</sup>, 57<sup>a</sup>, 64<sup>a</sup>, 88<sup>a</sup>, 100<sup>a</sup>, 133<sup>b</sup>, 141<sup>a</sup>, 163<sup>b</sup>, 173<sup>b</sup>, 201<sup>a</sup>, 217<sup>a</sup>, 244<sup>a</sup>, 282<sup>b</sup>, 296<sup>a</sup>, 311<sup>a</sup>, 341<sup>a</sup>, 402<sup>a</sup>, 414<sup>b</sup>, 458<sup>a</sup> and 480<sup>b</sup>.

Foll. 5<sup>a</sup>-493<sup>b</sup> are written in the same hand as the preceding copy. The first four folios and foll. 494-499 are supplied in a later Indian hand. Written within four columns within gold and coloured-ruled borders.

Not dated, apparently 16th century.

### No. 278.

fol. 268; lines 13; size  $10\frac{1}{2} \times 7$ ;  $8 \times 4\frac{1}{2}$ .

منتخب شاهنامه

#### MUNTAKHAB-I-SHĀH NĀMAH.

An abridgment of Firdausī's Shāh Nāmāh, with copious extracts from the poem, connected by a prose narrative. It contains an account from Kayūmār to Ardashīr Bābagān.

Beginning:—

حمد بیغیت و ثنائی بی نهایت مر حضرت کبریائی واجب الوجودی را \*

The author Tawakkul Beg bin Tūlak Beg توکّل بیگ بن تولک بیگ, an officer of Prince Dārā Shikūb, made this abridgment at the request of Shamsīr Khān, Thānabdār of Gāznīn, to whom he was sent as a chronicler by the said prince in A.H. 1063 = A.D. 1652.

The work is also known as *Khulāṣah-i-Shāh Nāmah*, *Tārīkh-i-Dilkushā* and *Tārīkh-i-Shamshir Khānī*.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

### No. 279.

fol. 238; lines 15; size  $9 \times 4\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

يوسف وزليخا

YŪSUF WA ZALĪKHĀ.

Firdausi's romantic poem on the loves of Yūsuf and Zalikhā.

Beginning:—

بنام خدای که جان آفرید زمین و زمان و مکان آفرید

The work has been repeatedly lithographed in Cawnpore.

Dr. Ethé has published an excellent edition of the work.

Written in neat Nasta'liq within gold and coloured-ruled borders. First two folios are profusely illuminated. The MS. is worm-eaten and pasted over in many places.

Dated A.H. 1038.

Scribe:—پیر محمد ابن شیم جلال الکاتب القنوجی.

A note on the fly-leaf at the beginning in the handwriting of the donor records the price of the MS. as Rs. 15.

### No. 280.

fol. 139; lines 14; size  $11 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

دیوان ابو الفرج رونی

DIWÂN-I-ABUL FARAJ RŪNĪ.

The lyrical poems of Maulānā Abul Faraj bin Mas'ūd of Rūn, a village in Lahore مولانا ابو الفرج بن مسعود الرونی. He flourished during the reigns of Sultān Ibrāhīm Ghaznawī (d. A.H. 492 = A.D. 1098) and Sultān Mas'ūd Ghaznawī (d. A.H. 508 = A.D. 1114), to both of whom he addressed a large number of laudatory poems.

The *diwān* opens with a biographical sketch of the poet, beginning thus:—

حکیم ابو الفرج از شعرائی جلیل الشان و از فصاحتی مذهب البیانی

است اله \*

Beginning of the diwān:—

عز و گوارنده پادشاه جهان را ناصر دین راعی زمین و زمان را

The usual beginning of the diwān is found on fol. 51<sup>a</sup>, as follows:—

سپهر دولت و دین آفتاب هفت اقلیم ابوالمظفر شاه مظفر ابراهیم

The diwān consists of two parts, of which the first contains Qasīdahs, a few Qit'ahs and a series of Rubā'is, all arranged in alphabetical order; and the second, a large number of Gazals, intermixed with Qasīdahs and Qit'ahs, without any order, beginning thus on fol. 86<sup>b</sup>:—

یا رب این مائیم و این صدر نفع مصطفی است

یا رب این مائیم و این فوق عزیز مجتبی است

Foll. 137<sup>b</sup>-139<sup>b</sup> contain a series of alphabetically arranged Rubā'is intermixed with those of 'Umar Khayyām (cf. Rieu ii. p. 546<sup>a</sup>), beginning:—

منی برکف من نه که دلم بر تنب است دین عمر گریز پلی چون سیماب است  
بشداب که آنش جوانی آب است برخیز که بیداری دولت خواب است

Written in bold and fair Naasta'liq within gold and coloured-ruled borders, with three illuminated 'Unwāns on foll. 1<sup>b</sup>, 2<sup>a</sup> and 86<sup>b</sup>. Spaces for headings are left blank throughout the copy.

Not dated, apparently 19th century.

## No. 281.

fol. 244; lines 21; size 8½ × 4½; 5½ × 2½.

حدیقة الحقیقه

### HADĪQAT-UL-HAQĪQAH.

The well-known poem on ethics by Sanā'ī, with his full name Abul Majd Majdūd bin Ādam Sanā'ī ul-Ġaznawī ابوالمجد مجدود بن آدم سنائی الغزنوی, who died most probably in A.H. 545 = A.D. 1150. For the various conflicting statements of the dates of the poets' death and his works see Bankipur Lib. Cat. Nos. 17-22.

The poem is preceded by a preface of 'Alī Raqqām (or according to Hāj. Khal. iii, p. 40, 'Alī Raffā) who calls himself a disciple of Sanā'ī. The preface begins thus:—

الحمد لله العظیم بخفیات الصالحین الحکیم الخ \*

The poem begins thus on fol. 7<sup>b</sup> :—

ای درون پرور بسوز آری ای خرد بخش پیخورد بخشای

The poem is divided into ten chapters, fully enumerated in Ethé, Bodl. Lib. Cat. No. 528.

This copy breaks off with the chapter در قناعت و انزلی خود گوید.

Written in clear Nasta'liq within gold and coloured-ruled borders with the headings in red.

Not dated, apparently 16th century.

The MS. is slightly worm-eaten.

### No. 282.

fol. 299; lines 17; size  $10\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

#### THE SAME.

Another copy of Sanā'ī's *Hadīqah* without any preface.

Written in a clear Nasta'liq within gold-ruled borders.

Foll. 1-23, 171-187 and 196-202, written in clear Indian Nasta'liq, are supplied in a later hand.

Spaces for headings are left blank on foll. 2<sup>a</sup>, 4<sup>a</sup>, 7<sup>b</sup>, 9<sup>b</sup>, 12<sup>a</sup>, 13<sup>a</sup>, 14<sup>a</sup>, 15<sup>a</sup>, 16<sup>a</sup>, 17<sup>a</sup>, 18<sup>a</sup>, 18<sup>b</sup>, 21<sup>a</sup>, 22<sup>a</sup>, 22<sup>b</sup> and 23<sup>a</sup>.

Additions and emendations are occasionally found on the margins.

Dated Rabī' I, A.H. 1033.

Scribe :— معتمد رنجا مصری.

A seal bearing the following verse from Nizāmī's *Sikandar Nāmāh*, is found at the end :—

خرد را تو روشن بصر کردی چراغ هدایت تو بر کردی

All the original folios have been mounted on new margins.

### No. 283.

fol. 215; lines 19; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

لطایف الحقایق من نفایس الدقایق

LATĀ'IF-UL-HAQĀ'IQ MIN NAFĀ'IS-UD-DAQĀ'IQ.

The well-known revised and collated edition of Sanā'ī's *Hadīqah* with commentaries and explanations of the text, by 'Abd-ul-Latīf bin 'Abd Ullāh 'Abbāsī (d. A.H. 1048 or 1049 = A.D. 1638 or 1639). This is 'Abd-ul-Latīf's larger commentary on the *Hadīqah*, and an abridgment of this composed

by him in A.H. 1044 = A.D. 1630, is described in Ethé, India Office Lib. Cat. No. 923. He began the work in A.H. 1040 = A.D. 1630, and finished it in A.H. 1042 = A.D. 1632.

For full particulars see Bankipur Lib. Cat. Vol. I, pp. 25-29, where a valuable copy of this commentary is noticed. The present commentary is divided by the binder into two separate volumes. Vol. I contains three prefaces by 'Abd-ul-Latif and one by Sanā'i.

fol. 1<sup>b</sup>-6<sup>b</sup>. 'Abd-ul-Latif's first preface, called *مرآة العدائق*, written in A.H. 1038 = A.D. 1628.

Beginning:—

این نو شکفته گلزار است که درین هنگام همیشه بهار است \*

fol. 7<sup>b</sup>-14<sup>a</sup>. The preface of Sanā'i

Beginning:—

سپاس و ستایش مبدعی است که بسخن پاک است \*

fol. 14<sup>b</sup>-16<sup>a</sup> 'Abd-ul-Latif's second preface called *راسته خیالی*.

Beginning:—

بر ناهدان بصیر و میریای خبیر رسته بازو ملک صورت و معنوی است \*

fol. 16<sup>a</sup>-17<sup>b</sup> 'Abd-ul-Latif's third preface called *گل سر سبد*.

Beginning:—

چون پاکیزه میوه باغ اصطفی و گرامی گوهر است \*

fol. 18<sup>a</sup>-26<sup>b</sup>. The contents of the *Ḥadiqah*.

fol. 27<sup>a</sup>. The versified index of the ten chapters into which the *Ḥadiqah* is divided.

fol. 27<sup>b</sup> begins the commentary:—

ای درون بیز و برون ازلی است \*

This copy breaks off with the catch-words *تا ازین سببه*.

## No. 284.

fol. 220; lines and size same as above.

The second volume, or the continuation of the preceding copy, opening with the line:—

تا ازین سببه می شرابی نو در خر مهره چون شناسی نو

The date of composition of the *Ḥadiqah*, given at the end of this copy, is A.H. 534.

Both the copies are written in ordinary Indian *Ta'liq* by one scribe.

Not dated, apparently 19th century.

Marginal notes and emendations are occasionally found in both the copies.

### No. 285.

fol. 26; lines 15; size  $11 \times 6$ ;  $6 \times 2\frac{1}{2}$ .

کنوز الرموز

KUNŪZ-UR-RUMŪZ.

Another Maghawī by the same Sanā'ī which is also called  
سیر العباد إلى المعاد.

Beginning:—

مرحبا لی برید سلطان رش      لی ترانخت آب و تاج آتش

Foll. 1<sup>b</sup> and 2<sup>a</sup> are profusely illuminated.

Written in beautiful Nasta'liq within gold-ruled borders. The headings on foll. 3<sup>b</sup> and 6<sup>b</sup> are written on gold ground. Spaces for headings are left blank throughout the copy.

Not dated, apparently 17th century.

A fine copy.

### No. 286.

fol. 169; pp. 337; lines 19; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

دیوان سنائی

DĪWÂN-I-SANĀ'Ī.

The lyrical poems of Sanā'ī with his preface, beginning thus:—

سیاس و سنایش مبدعی را که بسخن پاک التمجید

The *diwān* consists of Qaṣīdahs and Gāzals (intermixed) arranged in alphabetical order (pp. 14-290), Fards or single verses without any order (pp. 290-291), and Rubā'is in alphabetical order (pp. 291-337).

Beginning of the *diwān*, p. 14:—

ای در دل مشتاقان از یاد تو بسنانها      بر حجت بیچونی از غم تو برهانها

Written in a careless Indian Nasta'liq. Spaces are left blank in several places. Additions and emendations are found in several places.

Dated, Sunday the 20th of Asārh, 1299 (= A.H. 1310).

Scribe:—طالب الرحمن منگلوتی

## No. 287.

fol. 85; lines 14; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

دیوان معزی

DĪWÂN-I-MU'IZZĪ.

The lyrical poems of Amir Muhammad bin 'Abd-ul-Malik  
امیر محمد بن عبد الملک معزی, poetically surnamed Mu'izzī, a native  
of Samarqand. He died in A.H. 542 = A.D. 1147.

Beginning:—

تا دل من در هوای نیکوای گشت آشنا      در سرشک دیده گردانم چو مرد آشنا

The diwān consists of two sections, of which the first contains  
Qasīdahs (fol. 1<sup>b</sup>-54<sup>b</sup>) without any order. The second (fol. 55<sup>b</sup>-  
85<sup>b</sup>), containing a number of Gazals in alphabetical order, begins  
as in Sprenger, p. 501.

باز آمد و آورد بخزان لشکر سرما الخ

Written in bold and fair Nasta'liq within gold and coloured-  
ruled borders, with two 'Unwāns respectively on fol. 1<sup>b</sup> and 55<sup>b</sup>.  
Spaces for headings are left blank throughout.

Not dated, apparently 19th century.

## No. 288.

fol. 19; lines 9; size  $10 \times 6\frac{1}{2}$ ;  $6 \times 4$ .

A very beautiful copy of a metrical translation of the hundred  
sayings of 'Alī bin Abū Tālib.

Beginning without any preface:—

بهترین هر کلام ای نور چشم مردمان      هست نام خالق بسیار بخش مهربان

Neither the name of the translator nor the title of the work is  
found in the text. The following endorsement is found on the  
fly-leaf at the beginning: ترجمه کلمات مکتوبه امیر المؤمنین علی رضی الله

It seems to be identical with the ترجمه صد کلمه "translation  
of the hundred sayings" by the celebrated poet Rashīd-ud-Dīn  
Watwāt (d. A.H. 578 = A.D. 1182), noticed in Rieu, pp. 553<sup>b</sup>  
and 790<sup>b</sup>.

The Arabic text is written in elegant gold and blue Naskh,  
followed by the translation written in beautiful minute Nasta'liq  
within floral designed space sprinkled with gold dust. Double-

page 'Unwān and beautifully illuminated head-piece. Thick, creamy paper.

This copy, representing the best specimen of Arabic and Persian calligraphy, is of the penmanship of the famous scribe

محمد الكاتب الشيرازي

Dated, A.H. 943.

The original folios have been mounted on new margins.

### No. 289.

fol. 52; lines 9; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

نثر الالائي

NAṢR-UL-LA'ĀLĪ.

Another metrical translation of a similar collection of the sayings of 'Alī, by a poet who adopts the Takhalluṣ Hasan حسن (cf. fol. 52<sup>b</sup>, ll. 4 and 7), arranged in alphabetical order.

Beginning:—

مومنانرا امير و سرور گفتم \*

An illuminated star in the head-piece contains the title of the work:—

نثر الالائي مترجم منظوم \*

meaning that it is a metrical translation of the نثر الالائي, i.e. sentences ascribed to 'Alī.

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders, with an illuminated head-piece. The Arabic text is written in large Nasta'liq.

Not dated, apparently 17th century.

### No. 290.

fol. 339; lines 19; size  $9\frac{1}{2} \times 5$ ;  $6 \times 3$ .

ديوان انوربي

DĪWĀN-I-ANWARĪ.

The diwān of the great Persian Qaṣidah writer and astrologer Aḥmad-ud-Dīn Anwari اروحد الدين انوربي who at first adopted the

poetical title of Khāwari, assumed from his birth-place Khāwarān, but subsequently changed it to Anwari. He flourished under Sultān Sanjar (d. A.H. 562 = A.D. 1166) and died A.H. 587 = A.D. 1191.

The diwān has been printed and lithographed respectively in Tabriz, A.H. 1260 and 1266; in Lucknōw, 1880.

The present copy is slightly defective at the beginning and opens abruptly thus:—

بجذب زلی تو منسوخ چشمه خورشید      بد پیش قدر تو مدریس گنبد خضرا

Qasidahs, fol. 1<sup>b</sup>; Muqatta'at, fol. 178<sup>b</sup>; Ġazals, fol. 271<sup>a</sup>; Rubā'is, fol. 335<sup>a</sup>.

There is a lacuna after fol. 6<sup>a</sup>. Spaces for headings are left blank throughout.

Written in fair Nasta'liq with additions and emendations.

Dated, Jamādī I, A.H. 1012.

## No. 291.

fol. 324; lines 17; size 8½ × 4½; 4½ × 2½.

دیوان خاقانی

DĪWĀN-I-KHĀQĀNĪ.

A good copy of the lyrical poems of the celebrated poet Khāqānī, with his full name Afdal-ud-Dīn Badīl Ibrāhīm bīn 'Alī Najjār Khāqānī Shīrwānī بشار خاقانی whose father was a carpenter and mother a nestorian Christian converted to Islām. He at first adopted the title of Haqā'iqī, which he subsequently changed to Khāqānī. He died, according to reliable sources, A.H. 595 = A.D. 1198.

Beginning:—

دل من پیر تعلیم است و من طفل زبان دانش

دم تعلیم سر عشر و سر زانو دبستانش

This diwān consists of Qasidahs (fol. 1<sup>b</sup>); Tarjī'-bands (fol. 203<sup>a</sup>), Marā'ī (fol. 249<sup>b</sup>); Qit'ahs (fol. 310<sup>b</sup>) and Rubā'is (fol. 313<sup>a</sup>).

Written in beautiful Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. The headings are written in red. The first 98 folios contain marginal and interlinear notes.

Not dated, apparently 16th century.

## No. 292.

fol. 369; lines 13; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

## THE SAME.

Another copy of Khâqânîs diwân, containing chiefly Qasîdahs. Beginning as usual:—

دل من پیر تعلیم است الخ \*

The following subscription is found at the end of the copy:—

اینجا در جلد دیگر نوشته شد \*

i.e. "from this place the contents are written in another volume,"

Marginal and interlinear notes are found at the beginning of the copy.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

## No. 293.

fol. 228; lines 15; size  $10 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شرح دیوان خاقانی

SHARH-I-DIWÂN-I-KHÂQÂNÎ.

A commentary on the abstruse verses of Khâqânî, by Muḥammad bin Dâ'ud bin Muḥammad 'Alawî Shâdiâbâdî معتمد بن داؤد بن محمد علوی شادیا بادی, a favourite courtier of Sulṭân Naṣîr-ud-Dîn Khiljî, who reigned in Mâlwah, A.H. 906-916 — A.D. 1500-1510. Shâdiâbâd, also called Mândû, is a division of Mâlwah. The author also wrote a commentary on the difficult verses of Anwârî.

The present commentary begins with a preface:—

جواهر زواجر سپاس بیقیاس نثار حضرت صمدیہ الخ \*

Written in legible Nasta'liq.

Not dated, apparently 18th century.

## No. 294.

fol. 29; lines 15; size  $7\frac{1}{2} \times 3\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان نظامی

DĪWÂN-I-NIZÂMÎ.

A collection of lyrical poems attributed to Nizâmî, with his full name Nizâm-ud-Din Abû Muḥammad Ilyâs bin Yûsuf bin Mu'ayyid ul-Ganjawî مؤید بن یوسف بن محمد الیاس. He was born in A.H. 535 = A.D. 1140 and died, according to reliable authorities, A.H. 599 = A.D. 1202.

Beginning :—

هر که از روی خرد روی به یزدان آرد  
لطف یزدانش همی تصفیه غفران دارد

The diwân consists chiefly of Qasîdahs (fol. 1<sup>b</sup>-12<sup>a</sup>) without any alphabetical order. The Ġazals in alphabetical order begin thus on fol. 27<sup>b</sup> :—

معشوق زهره رخ که دلم کرد مبتلا  
فریاد از آن دو فرگس جادویی او مرا

The MS., an incomplete one, is written in fair Nasta'liq within gold and coloured-ruled borders. Folios have been misplaced in several places.

Several notes in the MS. say that this copy once belonged to Maulavî Muḥammad Maẓhar, son of Maulavî Gulâm Subḥân Khân Bahâdur, Qâḍî-ul-Quḍât of Bengal, son of Maulavî Muḥammad Wâjîd, of Pandwah in Hugli.

Not dated, apparently 18th century.

## No. 295.

fol. 385; lines 19; size  $11\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

خمسة نظامی

KĤAMSAH-I-NIZÂMÎ.

A very interesting and valuable copy of the five poems of Nizâmî.

1. مخزن الاسرار Makhzan-ul-Asrâr.

A mystic poem, composed A.H. 572 or 573 = A.D. 1176 or 1177 and dedicated to Fakḥr-ud-Din Bahrâm Shâh (d. A.H. 622 = A.D. 1225), son of Dâ'ûd, king of Armenia and Rûm.

Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ      هست کایید در گنجِ حلیم

Lithographed, Lucknow, 1869, 1872, and with a commentary, 1881; Cawnpur, 1869. Edited by H. Bland, London, 1844.

2. خسرو و شیرین *Khusrāu wa Shirin*. The loves of Khusrāu and Shirin, composed A.H. 576 = A.D. 1180.

Beginning, fol. 33<sup>b</sup>:—

خدایوندا در توفیق بکشی      نظامی را ره تحقیق بدلی

Lithographed at Lahore, A.H. 1288.

3. لیلی و مجنون *Layli wa Majnūn*. A poem on the loves of Layli and Majnūn, composed A.H. 584 = A.D. 1188 and dedicated to Shirwān Shāh (d. A.H. 584).

Beginning, fol. 112<sup>b</sup>:—

لی نام تو بهتری سر اغاز      بی نام تو نامد کی کلم باز

Edited, Lucknow, 1870 and 1888.

4. هفت پیکر *Haft Paykar*, or "The Seven Stories" related by the seven favourites of the king, Bāhrām Gār, hence its other name *قصه بهرام گور*.

Beginning, fol. 173<sup>b</sup>:—

لی جهان دیده بود خویش از تو      هیچ بوسی نبود پیش از تو

The poem was written for 'Alā-ud-Dīn Karb Arstān, a descendant of Aqshānqar Ahmadī. He was governor of Marāghah, where he was besieged in A.H. 602 = A.D. 1203. See Kāmil, Vol. XII, p. 156, and Vol. X, p. 483. It was completed 14th Ramadān, A.H. 593 = A.D. 1196.

Lithographed in Bombay 1849, and Lucknow A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "Behramgur und die Russische Fuertentochter," Kasan, 1844.

5. اسکندر نامه *Iskandar Nāmah* or "The Book of Alexander."

The poem is divided into two parts: the first part, called *Sharaf Nāmah-i-Iskandari*, or *Iskandar Nāmah-i-Barri*, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously *Khīrad Nāmah-i-Iskandari*, *Iqbāl Nāmah-i-Iskandari* or *Iskandar Nāmah-i-Bahri*, describes the king as a prophet and philosopher, and relates his adventures at sea.

The first part, dedicated to Nuṣrat-ud-Dīn Abū Bakr (A.H. 587-607 = A.D. 1191-1210) and completed in A.H. 597 = A.D. 1200, begins thus on fol. 244<sup>b</sup> :—

خدایا جهان پادشاهی تراست ز ما خدمت آید خدائی تراست

The second part dedicated to Malik Qāhir 'Izz-ud-Dīn Mas'ūd (A.H. 607-615 = A.D. 1210-1218) begins thus on fol. 335<sup>b</sup> :—

خرد هر کجا گنجی آرد بدید ز نام خدا سازد آنرا کلید

The first part of the Iskandar Nāmāh was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes, 1829.

The whole of the first part has been translated into English by Captain H. W. Clarke, London, 1881.

The second part was edited, under the title of Sikandar Nāmāh-i-Baḥrī, by Dr. Sprenger, Calcutta, 1852 and 1869.

This valuable copy is written in beautiful fine Nasta'liq within four gold and coloured borders with finely illuminated frontispieces and 'Unwāns at the beginning of each poem. The headings are illuminated and written in blue throughout the copy. The following folios contain full page miniatures in the best Persian style :—1<sup>b</sup>, 2<sup>a</sup>, 15<sup>b</sup>, 32<sup>a</sup>, 48<sup>a</sup>, 70<sup>b</sup>, 87<sup>a</sup>, 124<sup>a</sup>, 137<sup>b</sup>, 150<sup>a</sup>, 167<sup>b</sup>, 200<sup>a</sup>, 207<sup>b</sup>, 211<sup>a</sup>, 215<sup>a</sup>, 219<sup>b</sup>, 226<sup>a</sup>, 231<sup>a</sup>, 260<sup>a</sup>, 277<sup>b</sup>, 294<sup>a</sup>, 297<sup>b</sup>, 343<sup>b</sup>, 356<sup>a</sup>, 369<sup>a</sup>, 384<sup>b</sup> and 385<sup>a</sup>.

Dated A.H. 941.

## No. 296.

fol. 123; lines 9; size 8½ × 4½; 5½ × 3.

مخزن الاسرار

MAKHZAN-UL-ASRĀR.

Another copy of Nizāmi's Makhzan-ul-Asrār. The date of composition of the poem given here, fol. 123<sup>b</sup>, is A.H. 559 = A.D. 1163.

Beginning :—

هست کلید در گنج حکیم      بسم الله الرحمن الرحيم

Written in large and legible Nasta'liq within red-ruled borders, with the headings in red. The first 34 folios contain copious notes and annotations.

Dated Bihâr, 16 Rabi' I, A.H. 1041.

Scribe: عبد الواحد.

### No. 297.

fol. 63; lines 15; size  $10\frac{1}{4} \times 6\frac{1}{4}$ ;  $5\frac{1}{2} \times 2\frac{1}{4}$ .

دیوان اثیر اخسیکتی

DÎWÂN-I-AŞÎR AKHSİKATÎ.

The lyrical poems of Maulânâ Aşîr-ud-Dîn of Akhsikat (on the river Jaxartis in Fargânah) مولانا اثیر الدین اخسیکتی, a disciple of Shaykh Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221) and a panegyrist of Sultân Arslân bin Tuğrul (A.H. 555-571 = A.D. 1160-1175) and Qizil Arslân (A.H. 581-587 = A.D. 1185-1194). Aşîr died in A.H. 608 = A.D. 1211.

The diwân, consisting of Qasîdahs, Ġazals and Qit'ahs, begins thus:—

بداد خاں هامرن همه ذخایر معدن      نشاند دامن گردون همه جواهر کوکب

The folios are misplaced in many places and the proper order should be:—fol. 1<sup>b</sup>-21<sup>b</sup>, 26<sup>a</sup>-29<sup>b</sup>, 22<sup>a</sup>-25<sup>b</sup>, 30<sup>a</sup>-43<sup>b</sup>, 45<sup>a</sup>, 44<sup>a</sup>, 46<sup>a</sup>-62<sup>b</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminations at the beginning and end of the copy.

Not dated, apparently 16th century.

### No. 298.

fol. 40; lines 8; size  $8\frac{1}{4} \times 5$ ;  $6\frac{1}{4} \times 4$ .

نصاب الصبیان

NIŞÂB-US-ŞIBYÂN.

The well-known versified Arabic-Persian Vocabulary of Mullâ Muḥammad Badr-ud-Dîn, better known as Abû Naşr of Farâb in Sijistân ملا محمد بدر الدین المعروف به ابو نصر فارابی. He flourished in the reign of Bahrâm Shâh, who began to rule in Sistân, A.H. 611 = A.D. 1215. Abû Naşr was still alive in A.H. 617 = A.D. 1230, the year in which he completed the present work.

Beginning:—

همی گوید ابو نصر فراہی      نصیحت را بخوان گر علم خواہی

The work consists of 220 bayts. The Arabic and Persian words used in the text are represented by the letters ع for Arabic and ف for Persian.

The work has been frequently published, once in Calcutta, 1819. Written in Nīm-Shikastah.

Not dated, apparently 18th century.

### No. 299.

fol. 272; lines 11; size  $7 \times 5$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

#### مثنویات مطار

#### MAṢNAWĪYĀT-I-'AṬṬĀR.

A collection of the four Maṣnawīs of the celebrated mystic and profound Ṣūfī poet Abū Ḥāmid Muḥammad bin Abū Bakr Ibrāhīm Farīd-ud-Dīn 'Aṭṭār of Nishāpūr ابراهیم محمد بن ابوبکر اطر اردشیر, who was born A.H. 513 = A.D. 1119, and was killed by the Mughals A.H. 627 = A.D. 1229.

Contents:—

I. *Khīyāt Nāmāh*, beginning on fol. 1<sup>b</sup>:—

بنام آنکه هستی زو نشان یافت      نفوس ناطقه زو نور جان یافت

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356.

II. *Haft Wādi*, beginning on fol. 46<sup>b</sup>:—

حمد پاک از جان پاک آن پاک را      کو خلانت داد مشقت خاک را

III. *Waṣlat Nāmāh*, beginning on fol. 77<sup>b</sup>:—

ابتدا کردم بنام کردگار      مائع هفت و شش و پنج و چهار

IV. *Jauhar-ud-Dāt*. This is only the first of the three daftars of the *Jauhar-ud-Dāt* and is incomplete. Beginning, fol. 154<sup>b</sup>:—

بنام آنکه نور جسم و جانست      خدای آشکوار و نهانست

The first three Maṣnawīs (fol. 1<sup>b</sup>-153<sup>a</sup>) are written in ordinary Nasta'liq, inclined towards Naskh, by صلاح کشمیری, and are dated A.H. 1203. The last, written in Ta'liq, breaks off with the verse

تو هم در خورد خود میگوئی اسرار      که هر کس می نباشد مرد این کار

## No. 300.

fol. 800; lines 15; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

مثنویات عطار

## MAṢNAWĪYĀT-I-'ATTĀR.

A collection of another Maṣnawī of 'Attār:—

I. گل خسرو, Gul Khusrāu, beginning on fol. 1<sup>b</sup>:—

بنام آنکه کنج جسم و جان ساخت      طلسم گنج و جان هر دو جهان ساخت

II. مظهر المعانی, Maẓhar-ul-'Ajā'ib, beginning on fol. 293<sup>b</sup>:—

آفرین جان آفرین بر جان جان      زانکه هست او آشکارا و نهان

III. اسرار نامه, Asrār Nāmah, beginning on fol. 535<sup>b</sup>:—

بنام آنکه جانرا نور دین داد      خرد را در خدا دانی یقین داد

This poem ends with a colophon where the title of the work is wrongly given as گل و خسرو.

IV. منطق الطیر, Manṭiq-ut-Tayr, beginning on fol. 644<sup>b</sup>:—

آفرین جان آفرین پاک را      آنکه جان بخشید و ایمان خاک را

This poem, composed, according to Rieu, Suppl. No. 235, ii, A.H. 583 = A.D. 1187, is divided into thirty sections. Lithographed in Lucknow A.H. 1288, and Bombay A.H. 1280. Edited by Garcin de Tassy, Paris, 1857.

Written in Indian Nasta'liq with the headings in red. The last Maṣnawī is written on blue papers.

Not dated, apparently 18th century.

Scribe: حاتم الدین.

A seal of سید احمد رضا dated A.H. 1251 is found at the beginning and end of the copy.

## No. 301.

fol. 137; lines 16; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

منطق الطیر

## MANTIQU-UT-TAYR.

A badly damaged copy of 'Attār's Manṭiq-ut-Tayr.

Written in a careless Nim Shikastah with the headings in red.

Foll. 1-2, 8-9 and 129-137 are supplied in a later hand.

Not dated, apparently 17th century.

The last folio contains a colophon dated Saturday, Jumādā II.

A.H. 1044, by شیخ نور الله بهرامی.

## No. 302.

fol. 301; lines 21; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

مظهر العجائب

MAZHAR-UL-'AJÂ'IB.

A copy of 'Attâr's Maẓhar-ul-'Ajâ'ib.

Written in fair Nasta'liq within ruled borders with an illuminated but faded frontispiece. The headings are written in red throughout the copy. Marginal notes are occasional. Foll. 279-295 are written in a later hand. The date of transcription, given in the colophon, has been erased by some mischievous hand, but apparently the copy was transcribed in the 18th century.

Foll. 1 and 295-301 are considerably damaged.

## No. 303.

fol. 8; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

پند نامه

PAND NÂMAH.

A slightly defective copy of the most popular of all the poems of 'Attâr.

Beginning:—

حمد بپسند مرخدای پاک را      آنکه ایمان داد مشقت خاک را

The poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann.

Written in good Indian Nasta'liq with the headings in red. Spaces for headings are left blank in some places.

Not dated, apparently 19th century.

## No. 304.

fol. 61; lines 15; size  $12 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

دیوان کمال اسماعیلی

DÎWÂN-I-KAMÂL-I-ISFAHÂNÎ.

A small collection of the lyrical poems of Kamâl-ud-Din Ismâ'il bin Jamâl-ud-Din Muḥammad bin 'Abd-ur-Razzâq ul-Isfahâni.

كمال الدين اسماعيل بن جمال الدين محمد بن عبد الرزاق الصفهاني hāni, who gained the immortal fame of خلاق المعاني or the inventor of new senses or ideas, and fell in the general massacre of the inhabitants of Isfahān by the Mughals A.H. 635 = A.D. 1237.

This copy begins with the Gazals intermixed with a few Qasidah:—

گل ز رشک تو پیرهنی بدود زوی تو پرده بر سمن بدود

Rubā'is, beginning on fol. 38<sup>a</sup>.

The copy ends with a statement in prose, written in the same hand as the MS. itself, to the effect that when the poet fell in the general massacre of Isfahān, he wrote the following Rubā'ī on the wall with his blood:—

دل خون شد و شرط جانگدازی این است  
در مذهب او کیفیه بازی این است  
با این همه هم هیچ نمی یارم گفت  
شاید که ترا بنده نوازی این است

Written in fair Nasta'liq within gold-ruled borders with the headings in red.

Not dated, apparently 18th century.

The MS. is worm-eaten and damaged towards the end.

## No. 305.

fol. 321; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

دیوان جلال الدین رومی

DĪWÂN-I-JALÂL-UD-DĪN RŪMÎ.

Usually styled Dîwân-i-Shams-i-Tabriz.

It is said that Maulânâ Jalâl-ud-Dîn Rûmî مولانا جلال الدین رومی who was born on the 6th of Rabi' I, A.H. 604 = A.D. 1207, and died 10th Rajab, A.H. 712 = A.D. 1312, wrote this dîwân, in which he adopted the takhalluṣ Shams after the name of his spiritual guide Shams-ud-Dîn Tabriz (died, according to Jâmi's Nafahât, p. 539, in A.H. 645 = A.D. 1247 and according to others in A.H. 660 = A.D. 1261). Maulânâ Rûmî adopted the poetical titles of مولوی and خاموش - خموش - رومی. Select poems have been edited with a translation in German verse by V. von Rosenzweig, Vienna, 1838. An edition has been lithographed in Lucknow, 1878, with the title Dîwân-i-Hadrat-i-Shams Tabriz.

Beginning with *Gazals* in alphabetical order :—

لی بگفته بردم لسرائها ای برای بنده پخته کرها

Rubâ'is without any order, fol. 302<sup>a</sup>.

Written in Indian Nasta'liq. Spaces for headings are left blank.

The MS. was copied on the 24th Šafar, A.H. 1140, the tenth year of Muḥammad Shāh's reign, at Thānah Rāngā Mātī, for one Khādim 'Alī Khān Thānāhdār (whose name has been disfigured by some mischievous hand).

### No. 306.

fol. 339; lines 14; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

#### THE SAME.

Another copy of Jalāl-ud-Dīn Rūmī's diwān, beginning as in Sprenger, p. 497 :—

آمد بت میخانه تا خانه برد ما را بنمود بهار تو تا تازه کند ما را

This copy consists of Qit'ahs, fol. 1<sup>b</sup>; *Gazals* in alphabetical order, fol. 24<sup>a</sup>; Rubâ'is fol. 316<sup>b</sup>.

Written in ordinary Indian Nasta'liq within ruled borders with the headings in red.

Dated Sunday, the 2nd Ramaḍān, A.H. 1265.

The first twenty folios have a worm hole.

### No. 307.

fol. 298; lines 95; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

مثنوی مولانا جلال الدین رومی

#### THE MAṢNAWĪ OF JALĀL-UD-DĪN RŪMĪ.

The very popular Maṣnawī of Maulānā Jalāl-ud-Dīn Rūmī.

The Maṣnawī representing the true inward meaning of the holy sayings of God and the Prophet, illustrated in the form of anecdotes, is esteemed as the standard text of the Šūfis. It is divided into six daftars as follows :—

I. Beginning as usual :—

بشنواز لی چون حکایت میکند وز جدائی ها شکایت میکند

II. Beginning on fol. 47<sup>b</sup> :—

مدتی این مثنوی تاخیر شد مهلتی بایست تا خون شیر شد

III. Beginning on fol. 90<sup>a</sup> :—

لی غیار الحق حسام الدین بیدار این سیم دفتر که سنت شد سه بار

IV. Beginning on fol. 145<sup>b</sup> :—

لی غیار الحق حسام الدین تونلی که گذشت از مه بفورت مثنوی

V. Beginning on fol. 191<sup>a</sup> :—

شده حسام الدین که نور انجم است طالب آغاز سفر پنجم است

VI. Beginning on fol. 244<sup>a</sup> :—

لی حیات دل حسام الدین بسی میل میجو شد بقسم ساسی

Each daftar is preceded by a preface.

The text has been printed in Bombay A.H. 1262, 1266, 1273, 1280 and 1294; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Boulak, with a Turkish translation by Ismâ'il Anqirawî, in A.H. 1251 and 1268; in Constantinople, A.H. 1289, and in Cawnpur in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by Shaykh Yûsuf bin Aḥmad. For commentaries on the Maḡnawî see Hâj. Khal., Vol. V, p. 375.

Written in minute and neat Nasta'liq within four gold-ruled columns with the headings in red.

Each daftar begins with a sumptuously illuminated double-page 'Unwân and a head-piece. Two half-page illuminations are found on foll. 243<sup>b</sup>-244<sup>a</sup>.

Dated, on fol. 189<sup>b</sup>, A.H. 1095.

Scribe : — متعدد حسن شیرازی.

## No. 308.

foll. 502; lines (centr. col.) 15, (margl. col.) 15; size 7½ × 4½; 6 × 3.

### THE SAME.

Another copy of the same Maḡnawî. The six daftars begin respectively on foll. 1<sup>b</sup>, 81<sup>b</sup>, 151<sup>b</sup>, 246<sup>b</sup>, 320<sup>b</sup> and 406<sup>b</sup>. The preface to the first daftar is wanting.

Fol. 501, belonging to the poetical works of Sa'dî, is wrongly inserted in the copy.

Written in minute Nasta'liq within gold-ruled columns with the headings in red. Each daftar contains an illuminated 'Unwân.

Dated Jumâdâ II, A.H. 1101.

Scribe : — نصیر الدین حسینی.

## No. 309.

fol. 440; lines (centr. col.) 11, (margin. col.) 24; size  $8 \times 4\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$ .

## کلیات سعدی

## KULLIYÂT-I-SA'DÎ.

A complete collection of the prose and poetical works of the famous *Shaykh* Muḥarrif-ud-Din Muḥliḥ bin 'Abd Ullah Sa'di Shīrāzī شیرازی who was born about A.H. 580 = A.D. 1184 and died A.H. 690 = A.D. 1291 or A.H. 691 = A.D. 1292.

The Kulliyât has been printed and lithographed in Calcutta, 1791-1795, by J. H. Harrington, in two volumes; in Bombay, A.H. 1226, 1267, 1280, etc; Dihli, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabriz, A.H. 1257 and 1264; Teheran, A.H. 1263 and 1268; etc.

The present copy of the Kulliyât begins with the preface of 'Alī bin Ahmad bin Abū Naṣr bin Bisutūn, who collected and arranged the works of Sa'di in A.H. 726 = A.D. 1325, and subsequently improved the same in A.H. 734 = A.D. 1333.

Beginning:—

شکرو سپاس معبودی را جلت قدرته الهی \*

I. رساله اول در تقریر دیباجه, beginning on fol. 3<sup>a</sup>:—

سپاس بی عدد و ستایش بی نهایت آفریدگارِ جل جلاله \*

II. رساله دوم در مجلس پنجگانه, beginning on fol. 7<sup>b</sup>:—

الحمد لله الذي خلق الوجود من العدم \*

It is divided into five *majlis*es, which begin respectively on fol. 7<sup>b</sup>, 9<sup>b</sup>, 11<sup>b</sup>, 13<sup>a</sup> and 15<sup>a</sup>.

III. رساله سوم در سوال صاحب دیوان, beginning, fol. 48<sup>a</sup>:—

صاحب صاحب قران خولجۀ زمان نیکو سیرت و صورت الهی \*

IV. رساله چهارم در عقل و عشق, beginning, fol. 49<sup>b</sup>:—

سالك راه خدا بادشه ملك سخن \*

V. رساله پنجم در نصیحت ملوک, beginning, fol. 51<sup>a</sup>:—

الحمد لله الكافي حسب التخليق الهی \*

VI. The sixth Risālah, wrongly styled رساله ... در سوال صاحب دیوان, begins on fol. 25<sup>b</sup> (margin).

The usual three parts of this Risâlah, into which it is divided, are as follows: (1) ملائک سلطان ابا تا on fol. 25<sup>b</sup>; (2) در حکایت انکیا نو on fol. 26<sup>b</sup>; and (3) حکایت ملک شمس الدین تازیگو on fol. 27<sup>b</sup>.

VII. Gulistân on foll. 28<sup>a</sup>-48<sup>b</sup>, 54<sup>a</sup>-102<sup>a</sup>, and 112<sup>a</sup>-113<sup>b</sup>. For editions, translations and other particulars see other catalogues.

VIII. Bûstân on foll. 102<sup>b</sup>-111<sup>b</sup>, 114<sup>a</sup>-195<sup>b</sup>. For particulars see other catalogues.

IX. تصاید فارسی. Persian Qasîdahs, beginning on fol. 195<sup>b</sup>:—

• شکرو سپاس نعمت و مہمت خدایرا

X. مرثیہ or the Elegies, on fol. 223<sup>a</sup>, beginning:—

• دل شکسته کہ مرہم کند دگر بلوش

XI. تصاید عربی Arabic Qasîdahs, fol. 227<sup>b</sup>, beginning:—

• جست بعض (بجفنی) المداغ تجری

XII. ملمعات, beginning on fol. 233<sup>b</sup>:—

• وقتہا یک دم ہر آسودنی نغم النہ

XIII. ترجیعات, fol. 238<sup>b</sup>, beginning:—

• ای سر بلند قامت دوست

XIV. طیبات, on fol. 254<sup>b</sup>. It is preceded by Bisutûn's preface (fol. 244<sup>b</sup>-246<sup>a</sup>) with which the copy begins. The preface here is followed by a versified alphabetical index to the four collections of the poet's lyrical poems, viz. the Tayyibât or ornamented poems; the Badâ'i' or ornate Gazals, the Khawâtim or precious Gazals, and the Gazaliyât-i-Qadim or early Gazals.

The Tayyibât, arranged in alphabetical order, begin thus:—

• اول دفتر بنام ایرد دانا النہ

XV. بدائع, alphabetically arranged, begin on fol. 343<sup>b</sup>:—

• الحمد للہ رب العالمین علی

XVI. خوانیم, in alphabetical order, begin on fol. 368<sup>a</sup>:—

• سپاس و حمد بی پایان خدا را النہ

XVII. غزلیات قدیم, in alphabetical order, beginning on fol. 380<sup>b</sup>:

• با فراقت چند سازم برگ قنہائیم نیست

XVIII. منطعات, not in alphabetical order, beginning:—

• نضواہی کز ہر گن جو بینی

XIX. صاحبیه An ethical poem dedicated to Šāhib-i-Diẓwān, preceded by a preface which begins thus:—

العصم لله على نعمته و ايدى \*

The poem itself begins thus, on fol. 409<sup>a</sup>:—

الها قادرا پروردگرا کریم منعماً آمرزگرا

XX. خبیثات or obscene poems, beginning with a preface in Arabic, on fol. 416<sup>b</sup>.

قال السعدي الرضوي بعض انبياء الملوك \*

The poem begins thus:—

آن شنیدی که در بلاد شمال النج \*

XXI. رباعیات, fol. 430<sup>b</sup>, beginning:—

دل میرو و دیده نمی باید دوخت \*

XXII. فردیات or detached verses, beginning on fol. 439<sup>b</sup>:—

گمان مبر که جهان اعتماد را شاید \*

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders with richly illuminated 'Unwāns in the beginning of each section. The headings are written within gold ornamentations. An illumination at the beginning contains the names of all the works in the MS.

Not dated, apparently 16th century.

### No. 310.

fol. 154; lines 12; size  $8\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 2$ .

بوستان

BŪSTĀN.

An exceedingly valuable copy of Sa'dis Būstān.

Beginning as usual:—

بنام خداوند جان آفرین النج \*

Written in the most elegant Persian Nasta'liq hand on thick gold-sprinkled papers of the best quality with an illuminated head-piece. The headings are written on gold grounds throughout the copy.

The last folio bears an old, but hopelessly faded, seal which some person, however, very boldly pretends to have deciphered thus:—

Seal

محمّد صالح القزويني النافلي ... خادم خاص بركة ملك بليكة تاج  
بخش سلاطين زمين سلطان محمد غياث الدين بلبن ادم الله ملكه و سلطنته •

In the above note the writer ventures to suggest that the seal belongs to one Muḥammad Ṣāliḥ Qazwini, a favourite attendant of Sultān Muḥammad Ḡiyāṣ-ud-Dīn Balban, who, as we know, reigned from A.H. 664-686 = A.D. 1265-1287. Perhaps the author of the above note did not know that the Persian Nasta'liq handwriting in which this MS. is written was invented only in the 8th century A.H. Again the scribe of the copy Mahmūd Nishāpūrī شاه محمود نیشابوری is a well-known calligrapher. He was a pupil of his maternal uncle Mollā 'Abdī, who was himself a pupil of the celebrated calligrapher Sultān 'Alī of Mashhad. Mahmūd adopted the Takhalluṣ Mukhlis and was still alive in A.H. 957. It is therefore evident that this MS. was written about that time.

### No. 311.

fol. 300; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

دیوان سعدی

DĪWÂN-I-SA'DĪ.

A large collection of Sa'dī's lyrical poems consisting of Qasīdahs, Gazals, Qit'ahs and Rubā'is without any order.

Beginning:—

الحمد لله رب العالمين على ما ذكر من نعمته عز اسمه و علا

Written in ordinary Indian Ta'liq.

Dated Friday, 29th Jumādā I, A.H. 1141.

### No. 312.

fol. 233; lines 9; size  $15 \times 8\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

گلستان

GULISTÂN.

A copy of Sa'dī's Gulistân, written in bold but ordinary Nasta'liq on coloured papers, with a faded head-piece and double-page 'Unwân of modern taste and design. It contains a few coloured drawings of poor Indian style.

Dated A.H. 1160.

Scribe:—مرزا محمد علي مرصع رقم.

The epithet مرصع رقم after the scribe's name at once suggests that he was a calligrapher of no little distinction. It is to be noticed, however, that the copy is not free from many orthographical and clerical mistakes, while the hand-writing is so ordinary and void of calligraphic beauties, that one cannot attribute it to a scribe skilled in the art.

Several seals (partly faded) and predated notes (without the writers' names) are found at the beginning and end of the MS. Seals  
notes  
✓

The author of the first note on the title-page says that he received the MS. from the library of Khân Khânân Bairam Khân Bahâdur, who, as is known to us, was the most distinguished general and prime minister of Akbar, and died in A.H. 968. This note is followed by a seal of a certain noble of Muhammad Shâh's time (A.H. 1131-1161) whose name faintly reads as مظفر خان. Another note on the same page says that the MS. was purchased for one hundred rupees at the time of the treaty between Muhammad Shâh and Nâdir Shâh (this treaty was concluded in A.H. 1152). The third note is dated 25th Rajab A.H. 1155. The last note pretends to suggest that the MS. once belonged to the library of Shâh 'Âlam Bahâdur Shâh (A.H. 1119-1124).

The last page bears a seal and a note of Muhammad Shâh's time.

A fragment of a commentary on the first two or three pages of the work, ending abruptly with an explanation of the line تسیم جسیم نسیم نسیم and written in a minute Nim Shikastah, is found on the margins of foll. 2<sup>b</sup>-4<sup>b</sup>.

Some folios at the beginning have been misplaced. The right order should be 1, 2, 4, 3, 6, 5, 7.

### No. 313.

fol. 104; lines 15; size  $8\frac{3}{4} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شاکرستان

#### SHAKARISTÂN.

A commentary on Sa'di's Gulistân, by Muhammad Sa'id محمد سعید who, according to his own statement in the preface here, completed it in A.H. 1097 — A.D. 1685.

Beginning:—

ستایش فراوان و نیش بی پایان دلریزرا سزا ست الهی •

The copy is defective towards the end and the concluding lines in which, according to Rieu ii, p. 607, the date of completion, is given A.H. 1095, are wanting.

Written in careless Indian Nasta'liq.

Not dated, apparently 19th century.

### No. 314.

fol. 110; lines 17; size  $11 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

معادن الرضا

MA'ÂDIN-UR-RIDÂ.

A commentary on the famous Haft Band or the Seven Stanzas of Maulânâ Kamâl ud-Dîn Hasan Kâshî (d. A.H. 710 = A.D. 1310), who flourished during the time of Sultân Muḥammad Khudâ Bandah (A.H. 703-716 = A.D. 1303-1316), by one who designates himself, fol. 2<sup>b</sup>, simply as Asgar, اِحقر اصغر, which seems to be his poetic title or a part of his name. He wrote it by desire of one Nawwâb Hasan Ridâ Khân, and completed it in A.H. 1197 = A.D. 1782, for which year the title forms a chronogram: see fol. 110<sup>b</sup>.

Beginning with a Preface:—

- کلامیکہ مطلع و مقطعش بتعلیلہ مبدائی رفیع مجلی و مزین است الم

The original text is written in red. Fair Nasta'liq.

Not dated, apparently 19th century.

The name "Syed Safdar Nawab" appears on fol. 1<sup>a</sup>.

### No. 315.

fol. 524; lines (centre col.) 17; (margl. col.) 32;

size  $11 \times 6\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

کلیات خسرو

KULLIYÂT-I-KHUSRAU.

*A. Centre-columns.* A very large collection of Gazals, with some Rubâ'is at the end, gathered from all the diwâns of Yamin-ud-Dîn Abu'l Hasan Amir Khusrâu امیر خسرو the most famous Persian poet in India, who died on 29th Dulqa'd, A.H. 725 = A.D. 1324. The Gazals are arranged in alphabetical order, except the first twelve. The initial Gazal, which forms the introductory Gazal of some copies of the poet's third and fourth diwâns, as well as of some collections of his poems, begins thus:—

- ای ز خیال ما برون در تو خیال کی رسد الم

The first alphabetical *Gazal* begins thus on fol. 4<sup>b</sup> :—

چه اقبالست این یارب که دولت داد رو ما را اله

Rubâ'is, without any order, begin on fol. 517<sup>b</sup> :—

پاکست خداوند کریم اکبر \*

It may be noticed here as remarkable that the arrangement in this copy exactly agrees with that of the copy noticed by Ethé, India Office Lib. Cat. No. 1188 (5).

*B. Marginal-column.* آینه اسکندری *Ā'inah-i-Iskandari*, composed A.H. 699 = A.D. 1299 in imitation of Nizâmî's *Iskandar Nâmah*, forming the *fifth* (or more commonly the *fourth*) part of *Khusrau's* famous *Khamsah*. It is defective at the beginning and opens abruptly thus on fol. 2<sup>a</sup> :—

کلیدی ده ای دولت (کر) ساز اله

Fol. 125<sup>b</sup>. *Qirân-us-Sa'dayn*, "the conjunction of the two lucky planets," i.e. the meeting of Sultân Mu'izz-ud-Dîn Kayqubâd of Dihli (A.H. 686-689 = A.D. 1287-1290) with his father Sultân Nâsir-ud-Dîn Buġrâ Khân of Bangâlah in A.H. 688 = A.D. 1289 at Dihli.

Beginning :—

حمد خداوند سرایم نخست \*

Lithographed, Lucknow, A.H. 1259, and edited with a commentary by Maulavi Qudrat Ahmad, Lucknow, A.H. 1261. For other commentaries see Sprenger, Oude Cat., p. 471.

Fol. 242<sup>b</sup>. *Duwalrâni Khidr Khân*, variously styled *دولرانی کتاب خضر خانی - قصه خضر خانی - خضر خانی*, or even *دولرانی* and also *عشقه* or *مشقه*. A poetical narrative of the love adventures of *Khidr Khân*, son of 'Alâ-ud-Dîn Muhammad Shâh Khiljî (A.H. 695-715 = A.D. 1295-1315) and *Duwalrâni*, the daughter of Rây Kârî, the Râjah of Gujarât, dedicated to Sultân 'Alâ-ud-Dîn, the father of the hero.

Beginning :—

سر نامه بقام آن خداوند \*

Fol. 328<sup>b</sup>. *Nuh Sipihr* or the nine spheres. A poetical description of the court of Qutb-ud-Dîn Mubârak Shâh Khiljî (who was killed A.H. 720 or 721 = A.D. 1320 or 1321), and of certain events of his reign, composed in A.H. 718 = A.D. 1318.

Beginning :—

خدا را کتم بر سر نامه یاد الهی •

Written in a fair Indian Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. Dated, Ramadân, A.H. 1030. A note at the end says that the copy was transcribed at Lahore. It is worm-eaten in many places. The last folio is badly damaged.

### No. 316.

fol. 297; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

دیوان خسرو

DIWÂN-I-KHUSRAU.

An old and correct copy of Khusrâu's diwân containing a collection of the minor lyrical poems, gathered, as is usual in the poet's works, from all his diwâns. This collection, which is much smaller than the preceding one (A), begins likewise with the line

ای ز خیال ما برون الهی.

The first alphabetical Gazal (fol. 4<sup>a</sup>) begins here thus :—

بشکفت غم این ریش جگر خوار ما را الهی •

Muqatta'ât, beginning on fol. 277<sup>a</sup> :—

لی که کار تو توبه و تقویست الهی •

Rubâ'is, fol. 282<sup>a</sup>, beginning :—

پاکست خداوند کریم اکبر الهی •

Written in a beautiful learned Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. The original folios are mounted on new margins. The copy is worm-eaten throughout.

Not dated, apparently 16th century.

### No. 317.

fol. 201; lines (centre col.) 17; (margl. col.) 34;  
size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

خمسه خسرو

KHAMSAH-I-KHUSRAU.

A bad and defective copy of Khusrâu's famous Khamsah. The first page begins with the romantic Maṣnawî شیرین و خسرو

Shirin wa Khusrau, which forms the *second part* of the poet's Khamsah and which he wrote, A.H. 698 = A.D. 1298, in imitation of Nizâmi's Khusrau wa Shirin.

Beginning:—

خداوندا دلم را چشم بکشی اله \*

The first page is immediately followed by the مطلع الأنوار Maṭ-la'-ul-Anwâr, which forms the *first part* of the Khamsah and which was written, A.H. 698 = A.D. 1298, in imitation of Nizâmi's Maḥzan-ul-Asrâr. This poem is defective at the beginning and opens abruptly on fol. 2<sup>a</sup> with the line خاک ری از بابت مردم بود اله \*

Fol. 113<sup>b</sup>. مجنون و لیلای Majnûn wa Laylâ. The loves of Laylâ and Majnûn, in imitation of Nizâmi's Laylâ wa Majnûn. This poem forming the *third part* of the poet's Khamsah was, like the preceding two, completed in A.H. 698 = A.D. 1298.

Beginning:—

لی داده بدل خزینه راز اله \*

Printed in Calcutta, 1811, 1818 and A.H. 1244. In Lucknow, A.H. 1286; it is also published in Lumsden's Persian Selections (Calcutta, 1828).

Fol. 150<sup>b</sup>. هشت بهشت Hasht Bihisht, styled here کتاب هفت گز, on the love adventures of Bahrâmgûr, in imitation of Nizâmi's Haft Paykar. This poem, forming in some copies the *fourth part* of Khusrau's Khamsah, and in others the *fifth*, was composed in A.H. 701 = A.D. 1301.

Beginning:—

لی کشاید خزانة جود اله \*

The concluding portion of this poem and the entire Maḡnawî entitled آئینه اسکندری Ā'inah-i-Iskandari, forming the *fifth* (or more commonly the *fourth*) part of the poet's Khamsah, and composed A.H. 699 = A.D. 1299, in imitation of Nizâmi's Iskandar Nâmah, are wanting. The two smaller and very rare Maḡnawîs منطق العشاق and روح العاشقین, which the poet wrote in addition to the famous Khamsah, and copies of which are extant in one or two European libraries, are also wanting in this collection.

Written in ordinary Indian Ta'liq with the headings in red. Folios have been misplaced in many places and several are missing. Catch-words have very often been omitted or cut off. The right order of the folios seems to be 1, 51-113, 2-5, 7-13, 6, 14-50, 114-201.

Not dated, apparently 19th century.

## No. 318.

\* foll. 236; lines 25; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

كفحة الصغر ووسط الحيات

## TUHFAT-UŠ-ŠİGR AND WASAT-UL-HAYÂT.

I. Foll. 1-71. *نصف الصغر* Tuḥfat-uš-Šiḡr "The present of the early age." This is the first of the five diwāns of Khusrāu. It was completed about A.H. 670 or 671 = A.D. 1272. It consists of Qaṣīdahs, Qit'ahs, Ġazals, Maḡnawīs and Rubā'īs. The first folio containing the beginning portion of the prose preface to this diwān is wanting, and the first line on fol. 2<sup>a</sup> opens with the words  
و خورد و بزرگ را.

The first Qaṣīdah begins thus on fol. 3<sup>b</sup> :—

خدای عزوجل در الجلال کن فیکون الهم •

II. Foll. 72-236. *وسط الحيات* Wasat-ul-Hayât, or poems of middle life. This is the *second* diwān of the poet, completed about A.H. 685 = A.D. 1286. It consists of Qaṣīdahs, Tarjī'ât, Ġazals, Maḡnawīs and Rubā'īs.

Beginning with the usual prose preface :—

بفضل الله قد سطرت هذه الصفحات الهم •

The first usual Qaṣīdah (fol. 78<sup>a</sup>) begins thus :—

حمد رانم بر زبان الله رب العالمین •

The third, the fourth and the fifth called respectively *بنیة نفیة* and *نهایة الکمال* and *غرة الکمال* are not found in this collection.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece at the beginning of each diwān. Several gaps, spaces for which have been left blank, are found here and there in the MS. The copy is water-stained throughout and the earlier portion is very much affected. The first diwān is badly worm-eaten throughout. The MS. is separated from the original binding and is in a damaged condition.

Dated 4th Jumādā, A.H. 1012.

Scribe: — عبد الکرم بن عبد الجلیل صدیقی.

## No. 319.

fol. 111; lines 20; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

سام نامه

## SÂM NÂMAH.

A slightly defective copy of a poem, written in imitation of Firdausi's *Shâh Nâmah*, and treating of the exploits of Sâ'm, son of Narimân, and his love adventures with the Chinese princess Paridukht.

The MS. is defective at the beginning and opens abruptly thus:—

منم بر سر تخت گردان سپهر هم خشم جنگ است هم داد و مهر

The title of the work is not found in the text, but it is endorsed as *سام نامه خاجو*. The verse in Rieu's (Vol. II, p. 544) copy, containing the author's name Khwâjû, is not found in this copy. Khwâjû, as we know, is the name of a well-known poet, who died about A.H. 745 = A.D. 1344, and it is very doubtful if the poem is due to the authorship of the same Khwâjû, whose biographers make no mention of the Sâ'm Nâmah.

The story begins here with an account of Sâ'm's setting out on a hunting expedition, on fol. 1<sup>b</sup>:—

وزان روز تا روز فرخنده شاه که بنشست بر تخت زر با کلاه

and ends, like Rieu's copy, with an account of Sâ'm's return from Khâwar to the court of Minûchihr.

Written in fair Nasta'liq within gold and coloured-ruled borders with a whole-page 'Unwân on fol. 1<sup>a</sup>. The headings are written in red throughout.

Not dated, apparently 17th century.

## No. 320.

fol. 428; lines 17; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

کلیات ابن یمن

## KULLIYÂT-I-IBN-I-YAMÎN.

The poetical works of Amir Fakhr-ud-Din Mahmûd bin Amir Yamin-ud-Din Muhammad ul-Musta'fi ul-Faryûmadi, poetically known as Ibn-i-Yamin *امیر فخر الدین محمود بن امیر یمن الدین محمد* who was a panegyrist to

the Sarbadârs of Khurâsân (A.H. 737-783 = A.D. 1337-1381) and died, according to several authorities, A.H. 745 = A.D. 1344.

Beginning:—

ای دیده در شناختن حال کائنات باید که باشدت نظسی از سرانات

Contents:—

Qasidahs, fol. 1<sup>b</sup>; Muqatta'ât, fol. 103<sup>b</sup>; chronograms, fol. 214<sup>a</sup>; Gazals, fol. 220<sup>b</sup>; Rubâ'is, fol. 343<sup>a</sup>; two Maẓnawis, the first entitled رسالة کارنامه, on fol. 370<sup>b</sup>, and the second, styled رسالة كنز الحکمت, on fol. 380<sup>b</sup>; Qit'ahs, fol. 391<sup>a</sup>. The preface compiled by an anonymous author in A.H. 756 = A.D. 1355, found in other copies at the beginning of the diwân, is found here on fol. 424<sup>b</sup>.

Written in minute Nasta'liq with the headings in red. Fol. 324 should follow fol. 303.

Copied by the order of Mirzâ Naṣir-ud-Din Muḥammad by Muḥammad Faḍil, in Rajab, A.H. 1026. Two faint seals at the end.

The MS. is slightly damaged.

### No. 321.

fol. 110; lines 17; size 8 × 5½; 6 × 3½.

دیوان سلمان

DÎWÂN-I-SALMÂN.

The lyrical poems of Khwâjah Jamâl-ud-Din Muḥammad Salmân bin Khwâjah 'Alâ-ud-Din Muḥammad, of Sâwah خواجه جمال الدین محمد سلمان بن خواجه علاء الدین محمد السامی, who flourished under the Ilkhânî rulers and died in A.H. 778 = A.D. 1376. For a discussion of the various dates assigned to the poet's death, see Bankipur Lib. Cat. i, No. 147, where the oldest known copy of the poet's Gazals is noticed.

This copy of the poet's diwân begins with a series of Tarjî'a thus:—

ما مریدان کوی خماریم سر بمسجد تو نمی آریم

Gazals, arranged in alphabetical order, begin thus on fol. 8<sup>b</sup>:—

اگر حسن تو بکشايد نقاب از چهره دعوی را

Rubâ'is, fol. 101<sup>a</sup>; Mu'ammiyât, fol. 110<sup>a</sup>.

The copy breaks off in the middle of the Mu'ammiyât.

Some select poems are published in Bland's "Century of Persian Gazals," No. 4, and in Erdmann, Zeitschriften der D.M.G., XV, pp. 758-772.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminated 'Unwāns on foll. 1<sup>b</sup> and 8<sup>b</sup>.

Not dated, apparently 17th century.

Fol. 2<sup>a</sup> contains two seals of Wājid-ur-Rahmān, dated A.H. 1274.

### No. 322.

foll. 108; lines 15; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

قصاید سلمان

#### QASĀID-I-SALMĀN.

A collection of the Qasīdahs of Salmān without alphabetical order.

Beginning:—

از کبر اگرش طره بهم بر شده است

عارفش یاری ازین عارف خوشتر شده است

Written in small Nasta'liq within gold and coloured-ruled borders with the headings written on gold-ground illuminated with floral designs. Two whole-page illuminated 'Unwāns at the beginning.

Folios are inter-mixed with each other throughout the copy.

Not dated, apparently 18th century.

### No. 323.

foll. 113; lines 15; size  $10 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

غزلیات سلمان

#### GAZALIYĀT-I-SALMĀN.

A collection of the Gāzals of Salmān, arranged in alphabetical order.

Beginning as in Bankipur Lib. copy No. 147:—

اگر حسن تو بکشاید نقاب از چهره دعوی را

بگل رضوان بر انداید در فردوس اعلی را

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

The fly-leaf is covered with seals and 'Aqd-didāhs, the following of which are legible:—

- (1) A seal of Sayyid Kalim Ullah Khān, dated A.H. 1112.  
 (2) A seal of Sayyid Aḥmad, dated A.H. 1165.  
 (3) A seal of Sayyid Murtaḍā, dated A.H. 1223.  
 (4) A seal of Sayyid Asad 'Alī Khān Bahādur, dated A.H. 1240.

### No. 324.

fol. 155; lines 12; size  $7 \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

مهر و مشتری

MIHR-WA-MUSHTARĪ.

"The Sun and Jupiter." A romantic Maṣnawī by Shams-ud-Dīn Muḥammad 'Aṣṣār of Tabriz شمس الدین محمد عصار التبریزی, who flourished during the reign of the Ilqānī Sovereign Sulṭān Shaykh Uways (A.H. 757-776 = A.D. 1356-1374), and died in A.H. 784 = A.D. 1382. The poem was completed in Shawwāl, A.H. 778 = A.D. 1376.

Beginning:—

بنام پادشاه عالم عشق که نامش همت نقش خاتم عشق

Written in good Nasta'liq within gold and coloured-ruled borders with a double-page 'Unwān and an illuminated head-piece. The headings are written in red throughout the copy. The MS. is defective at the end.

Not dated, apparently 16th century.

### No. 325.

fol. 205; lines 14; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان حافظ

DĪWÂN-I-ḤÂFIZ.

A splendid copy of the lyrical poems of the celebrated Khwâjah Shams-ud-Dīn Muḥammad, with the popular takhalluṣ Ḥâfiz of Shīrâz شمس الدین محمد حافظ شیرازی, who died A.H. 791 = A.D. 1388. For a detailed account of the poet and his work see Bankipur Lib. Cat. Vol. I, pp. 231-274, where a very rare and interesting copy of the poet's diwân has been described under No. 151.

**Text Editions.**—Calcutta, Fort William, 1791; reprinted, 1826; text with Sûdis' Turkish Commentary was edited by Brockhaus in 1854; by Rozenzweig, with a German metrical translation, 3 volumes, 1858, 1863 and 1864; with commentary by Fath 'Ali, Calcutta, 1858; by Major S. H. Jarrett, Calcutta, 1881; Persian text with two Turkish Commentaries, Constantinople, 1870; Persian Commentary by Sadiq 'Ali, Lucknow, 1876 and 1886. Lithographed in Calcutta, 1826; Bombay 1828, 1841 and 1883, besides A.H. 1267 and 1277; Cawnpur, 1831; Bulak, A.H. 1250, 1256 and 1281; Constantinople, A.H. 1257; Tabriz, A.H. 1257 and 1274; Tehran, A.H. 1258; Mashhad, A.H. 1262; Dehli, A.H. 1269 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and 1883; Lahore 1888.

This copy, consisting chiefly of *Gazals*, arranged in alphabetical order, begins as usual thus:—

اے یا ایہا السقی اندر کما و ناولہا  
کہ عشق آسان نمود اول ولی افتاد مشکلہا

Maṣnawîs, fol. 192<sup>a</sup>; Muqatta'ât, fol. 197<sup>a</sup>; Rubâ'is, fol. 204<sup>b</sup>.

Written in fair Nasta'liq on gold-sprinkled paper within gold and coloured-ruled borders with a profusely illuminated 'Unwân.

Not dated, apparently 16th century.

Scribe: دازد.

The fly-leaf at the beginning bearing several 'Arḍ-didāhs and seals is pasted over with paper.

## No. 326.

fol. 144; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

### THE SAME.

Another copy of the same with the preface of Ḥāfiẓ's friend Muḥammad Gulandām who collected the poet's diwān after his death.

Beginning:—

حمد بپسند و ثنائی بپسند و سپاس بپسند

Gazals in alphabetical order, fol. 4<sup>b</sup>; Maṣnawîs, fol. 139<sup>b</sup>; Muqatta'ât, fol. 141<sup>a</sup>; Rubâ'is, fol. 143<sup>a</sup>.

Written in fair Nasta'liq within red-ruled borders.

Dated Jumāda II, A.H. . . . . 37 (probably 1137). The last folio bears a seal of one Luṭf-ur-Raḥmān Ḥusaynī, dated A.H. 1216.

## No. 327.

fol. 99; lines 14; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان مغربی

## DÎWÂN-I-MAGRIBÎ.

A good copy of the lyrical poems of Maulânâ Muhammad Shîrin, better known as Magribî مغربی شیرین, who was born at Nâin in Işfahân and died at Tabriz, A.H. 809 — A.D. 1406.

Beginning:—

خورشید رخت جو گشت پیدا      ذرات در کون شد هریدا

Gazals in alphabetical order, foll. 1<sup>b</sup>-69<sup>a</sup>; Muqatta'ât, foll. 69<sup>b</sup>-77<sup>b</sup>; Tarkib-bands, foll. 77<sup>b</sup>-95<sup>a</sup>; Rubâ'is, foll. 95<sup>a</sup>-99<sup>a</sup>.

Printed in Persia, A.H. 1280.

Written in beautiful Nasta'liq within gold and coloured-ruled borders with the headings in red and blue and a beautifully ornamented 'Unwân.

Not dated, apparently 17th century.

## No. 328.

fol. 352; lines 19; size  $17\frac{1}{2} \times 12$ ;  $9\frac{1}{2} \times 6\frac{1}{2}$ .

خاور نامه

## KHÂWAR NÂMAH.

A very valuable and exceedingly interesting copy of the Khâwar Nâmah, an epic poem in the measure and style of Firdausî's Shâh Namah, relating the warlike deeds of 'Alî in battles fought with Qubâd the king of Khâwarân, and with other heathen kings, most of whom embraced Islâm, by Shams-ud-Dîn Muhammad bin Husâm-ud-Dîn, better known as Ibn-i-Husâm شمس الدین حسن ابن حسام, who composed it in A.H. 830 — A.D. 1426, and died according to the best authorities in A.H. 875 — A.D. 1470.

Beginning:—

نخستین برین نامه دلکشای      سخن نقش بستم بدام خدای

This valuable copy is written in a very beautiful bold Nasta'liq within four gold-ruled columns with a profusely illuminated

'Unwân. It contains 146 highly finished illustrations of the best Indian style. The headings are written in red throughout.

Not dated, apparently 17th century A.H.

A note on the fly-leaf is dated A.H. 1231.

### No. 329.

fol. 258; lines 19; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

#### THE SAME.

Another copy of the Khâwar Nâmah with a biographical notice of the author prefixed to the text by Maulawî Şadr-ud-Dîn, the donor of this collection, beginning:—

احوال مصنف خاور نامه - مولانا شیع محمد ابن جمال الدین الخ \*

The text begins as usual on fol. 3<sup>a</sup>.

Written in ordinary Nasta'liq with the headings in red. Additional verses written on the margins are found in several places. Slips containing verses are also found adjoined in several places.

Some folios are wanting at the end of the copy.

Not dated, apparently 19th century.

A note on the fly-leaf runs thus:—

اول اساره سنه ۱۳۱۰ بنگاله برای نقل کتاب هذا ذمه عبد الرحيم

نموده شد \*

### No. 330.

fol. 143; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

دیوان قاسم انوار

DÎWÂN-I-QÂSİM ANWÂR.

The Dîwân of Sayyid Mu'in-ud-Dîn 'Alî ut-Tabrizî, known as Qâsım Anwâr سيد معين الدين علي التبريزي المتخلص بقاسم انوار, born in A.H. 757 = A.D. 1356 at Sarâb in Âdârbâijân. He was a renowned saint as well as a poet of great eminence. He finally settled in Kharjird, in the district of Jâm, where he died in Rabi' I, A.H. 837 = A.D. 1433.

Beginning as in most copies:—

من بیچاره سودا زده سر گردانم که بلو صحت خداوند سخن چمن رانم

Beginning of the Gazals in alphabetical order, fol. 2<sup>a</sup>:—

ای عجب سعادت ز جبین تو هویدا الخ \*

Muqatta'ât, Tarkib-bands, etc., with occasional Turkish verses, fol. 125<sup>b</sup>; Maṣnawîs, fol. 126<sup>b</sup>; Rubâ'is, fol. 139<sup>a</sup>.

Written in fair small Nasta'liq within coloured-ruled borders. Not dated, apparently 17th century.

The fly-leaf at the beginning bears a seal with the following inscription:—بود نور چشم معتمد حسین.

### No. 331.

fol. 24; lines 12; size  $8\frac{1}{2} \times 5$ ;  $5 \times 2\frac{1}{2}$ .

حال نامه معروف به گوی و چوگان

HÂL NÂMAH, BETTER KNOWN AS  
GŪI WA CHAUGÂN.

An allegorical mystic Maṣnawî by Maulânâ 'Ârifî Harawî مولانا عارفی هروی, who flourished under Shâh Rukh (A.H. 807-850 = A.D. 1404-1447), and died A.H. 853 = A.D. 1449.

Beginning:—

زان پیش که حسب حال گویم از خالق ذو الجلال گویم

This beautiful and valuable MS., written in elegant Nasta'liq within gold-ruled borders with a richly illuminated 'Unwân, is due to the penmanship of the famous calligrapher Muhammad Hâshim (of Qazwin, a pupil of Rashid-i-Daylamî).

Dated, Dulqa'ad, A.H. 981.

The MS. contains a beautifully painted illustration on the fly-leaf.

### No. 332.

fol. 193; lines 17; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مصباح

MİŞBAH.

A mystical poem, in the metre and style of Maulânâ Rûmî's Maṣnawî, relating to Sûfî doctrines, illustrated by numerous anecdotes of prophets, the Aşhâbs and other holy saints.

Beginning:—

ای بنامت کزها را گفتاج نیست بی نام تو در امری فلاح

The author of this poem, who, in a heading on the first page of a copy (dated A.H. 955) in the British Museum (Rieu's Persian

Cat. p. 641), is called Rashid-ud-Dīn Muḥammad ul-Asfarā'ini رشيد الدين محمد الاسفراني, finished the composition A.H. 852 = A.D. 1448 (cf. fol. 191<sup>b</sup>).

Written in Indian Nasta'liq within coloured-ruled borders. Spaces for headings are left blank throughout.

Not dated, apparently 18th century.

### No. 333.

fol. 48; lines 11; size  $9\frac{1}{4} \times 6$ ;  $5\frac{1}{4} \times 3$ .

ديوان شاهي

DĪWĀN-I-SHĀHĪ.

A valuable and exceedingly beautiful copy of the lyrical poems of Amīr Shāhī امير شاهي with his original name Âqā Malik bin Jamāl-ud-Dīn Fīrūzkūhl جمال الدين فيروز كوهي who, according to some biographers, was the nephew of Khwājah 'Alī Mu'ayyad (A.H. 766-783 = A.D. 1364-1381), the last prince of the noble and illustrious family of the Sarbadārs of Khurāsān. He was well skilled in calligraphy, painting and music, and died at Astarābād in A.H. 857 = A.D. 1454.

The dīwān of Shāhī has been lithographed in Constantinople, A.H. 1288.

Beginning:—

بسوخت آتش عشق تو بیگناه مرا بدوخت نارک چشمت بیک نگا مرا

Gazals in alphabetical order, fol. 1<sup>b</sup>.

Qit'ahs, fol. 45<sup>a</sup>.

Rubā'is, fol. 45<sup>b</sup>.

Written in elegant Nasta'liq within gold and coloured-ruled columns on gold-sprinkled papers with ornamentations and floral designs on every page. There are two whole-page but faded miniatures, one at the beginning and the other at the end of the copy. Illuminated head-piece.

The following note (on one of the fly-leaves at the beginning), dated 8th Duḥijjah, A.H. 1069, says that this MS. once belonged to the library of Aurangzib:—

شاه ولایت پناه

کتاب دیوان شاهي بخط نستعلیق مصورم جلد روغنی بہت ہدیہ

کردہ حضور جمع کتابخانہ عامرہ پادشاہ عالمگیر سکندر اقبال سلیمان سرپر  
خدا اللہ ملکہ و سلطانہ شدہ •

The piece of paper containing the above note is pasted at the beginning of the copy.

In another note one Sayyid Muḥammad ul-Husayni, entitled Hâdîq, says that he got the MS. repaired by Shaykh Muẓaffar Husayn, for Maulawi Sayyid Ṣadr-ud-Dîn Aḥmad (the donor), on the 25th Rabī' I, A.H. 1312.

Not dated, apparently 16th century.

### No. 334.

fol. 24; lines 12; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

دیوان ریاضی سمرقندی

DĪWÂN-I-RİYÂDĪ SAMARQANDĪ.

A valuable copy of the somewhat rare diwân of Riyâdî of Samarqand ریاضی سمرقندی, who died, according to Taqī Kāshī, A.H. 884 = A.D. 1479.

Beginning:—

صنع او اندم که نقش گنبد افلاک بست  
نام و حیرت ببال طایر ادراک بست

The *Gazals*, which form the chief contents of the diwân, are, except the first one, arranged in alphabetical order.

Written in fine Nasta'liq within gold and coloured-ruled columns with a richly illuminated 'Unwân. The original folios have been mounted on new margins.

Not dated, apparently 17th century.

### No. 335.

fol. 358; lines 12; size  $8 \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

دیوان جامی

DĪWÂN-I-JÂMĪ.

A collection of the lyrical poems of the celebrated Nûr-ud-Dîn 'Abd-ur-Raḥmân Jâmi bin Nizâm-ud-Dîn Aḥmad bin Shams-ud-Dîn Muḥammad ul-Daḥtî ul-Isfahânî نور الدین عبد الرحمن جامی بن نظام الدین احمد بن شمس الدین محمد الدشتی اصفهانی, the last great classical poet of Persia, who was born in Kharjird, near Jâm, on the 23rd of Shabân, A.H. 817 = 7th November, A.D. 1414, during the reign of Mirzâ Shâh Ruḥ (A.H. 807-850 = A.D. 1404-1446),

and died in Herat on the 18th of Muharram, A.H. 898 — 9th November, A.D. 1492.

Beginning with a preface:—

موزون توہیں کلامی کہ غزل سراپاں انجمن النہ \*

This collection of the poems agrees with Part II of the first diwān: see Bankipūr Lib. Cat. ii, No. 180, viii; and begins likewise with panegyric, moral and religious Qasīdahs:—

بسم اللہ الرحمن الرحیم اعظم اسماء علیہم حکیم

Gazals in alphabetical order, fol. 43<sup>b</sup>; Qit'ahs, fol. 343<sup>b</sup>; Rubā'is, fol. 347<sup>b</sup>.

A beautiful copy. Written in good Nasta'liq within gold and coloured-ruled borders with two whole-page profusely illuminated Unwāns at the beginning and one on fol. 43<sup>b</sup>. The headings are illuminated throughout the copy.

Dated Shawwāl, A.H. 944.

Scribe:—محمّد ابن حسین الکاتب.

A note at the end of the copy runs thus:—

دو صد روپیہ سنگ جہانگیری بقیض نور بیگ خان در آمدہ نازیم  
شعبان المعظم سنہ ۱۲ جلوس شاہی \*

### No. 336.

fol. 460; lines 13; size 8½ × 4½; 6 × 3.

#### THE SAME.

The First Part of the First Diwān of Jāmī beginning as in Bankipūr Lib. Cat. No. 180, vii:—

بسم اللہ الرحمن الرحیم هست علی سرخون کریم

The MS. ends with the following Rubā'i:—

کہ در ہوس زہی نکو آویزم کہ در سر زلف مشکبو آویزم  
قصہ ز خرچہ رنگ و بوئی دارد از حسن تو فی الحال در آویزم

Written in clear Indian Nasta'liq. Seven verses on foll. 349<sup>a</sup>–350<sup>a</sup> have been struck out. A note at the end says that the copy was transcribed by order of Sayyid Šadr-ud-Din Ahmad, son of Sayyid Karīm-ud-Din Ahmad of Būhār, in Bardawān, in Dulhijjah, A.H. 1285.

Scribe:—سید ارادتعلی البوہاری.

## No. 337.

fol. 193; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3$ .

## THE SAME.

This collection of poems closely agrees with the First Part of the Second Diwān, noticed in Rosen, p. 239, and Bankipūr Lib. Cat. No. 180, ix, and begins likewise:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ      اَمْلى حَمْدَ الْمَذْنِ الْكَرِيمِ

Gazals in alphabetical order, fol. 24<sup>b</sup>; Qit'ahs, fol. 176<sup>b</sup>.

Written in clear Indian Nasta'liq.

Copied for Maulawī Sayyid Šadr-ud-Din Aḥmad, the donor of this Library, by Mīr Irādat 'Alī of Būhār on 20th Rabī' II, A.H. 1283.

## No. 338.

fol. 81; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

سلسلة الذهب

SILSILAT-UD-DAHAB

OR

"THE GOLDEN CHAIN."

A religious Maṣnawī in the metre of the Ḥadiqah of Sanā'ī and the Haft Paykar of Nizāmi. It is the first of the Seven Maṣnawīs (Haft Aurang) of Jāmi, and was composed in A.H. 890 = A.D. 1485.

It is divided into three Daftars or books as follows:—

First Daftar, beginning on fol. 1<sup>b</sup>:—

لله الحمد قبل كل كلام      بصفات الجلال و الاكرام

Second Daftar, beginning on fol. 48<sup>b</sup>:—

بشغولی گوش برفسالة عشق      از صریر قلم ترانه عشق

Third Daftar, beginning on fol. 68<sup>b</sup>:—

حمد ایزد نه کارست لی دل      هرچه کار تو بارست لی دل

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with profusely illuminated frontispieces at the beginning of each Daftar. The headings are written in red, throughout the copy.

Dated 11th Muḥarram, A.H. 977.

Scribe: — حاجي محمود شیرازی

A note on the fly-leaf runs thus:—

سبع مثلي خمسة جامي ٦٧ نبر. و هو سبعة سياره به هفت  
مد زيبه سكه حضرت محمد امير تغلق صاته الله من سياته الغلق هو الحق  
هو الحق هو الحق •

The fly-leaf contains two partly-faded seals of one Ya'qûb Abul Qâsim, and one of a certain Dilâwar 'Ali of 'Alamgir's time, dated A.H. 1167.

### No. 339.

fol. 235; lines 15; size  $8\frac{1}{2} \times 5$ ;  $5 \times 3$ .

#### THE SAME.

Another copy of Jâmi's *Silsilat-ud-Dahab* agreeing exactly with the preceding copy.

Written in good Nasta'liq within gold and coloured-ruled borders with superscriptions in red and blue, and two whole-page 'Unwâns at the beginning.

Not dated, apparently 17th century.

### No. 340.

fol. 14; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

سلامان و ابسال

#### SALÂMÂN WA ABSÂL.

An allegorical *Mağnawî* by Jâmi in the metre of 'Attâr's *Man-tiq-ut-Tayr* and Rûmî's *Mağnawî*, dedicated to Ya'qûb Beg bin Hasan Beg of the White Sheep of the Âq-Quyûnlî Dynasty, who reigned from A.H. 883-896 = A.D. 1478-1490.

Beginning:—

لی بیادت تازه جان عاشقان زاب لطفت تر زبان عاشقان

The poem has been edited by F. Falconer, London, 1850.

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with a profusely illuminated 'Unwân. Spaces for headings are left blank throughout the copy.

The fly-leaf bears a seal of Dilâwar 'Ali of 'Alamgir's time, dated A.H. 1167, followed by the following note:—

من عواری الزمان خان دوران خلی المصططب بخان خاتن فی سده  
نسع جلوس سلطان الاعظم خلد الله ملکه فی دار الاماره اکبر آباد •

## No. 341.

fol. 34; lines 25; size  $12\frac{1}{2} \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

سلامان و ابعال

و  
تحفة الأحرار

## SALĀMĀN ABSĀL WA TUHFAT-UL-AHRĀR.

Another copy of the Salāmān wa Absāl with the third Maṣnawī of Jāmi's Haft Aurang, entitled Tuḥfat-ul-Ahrār.

The Tuḥfat-ul-Ahrār is a religious Maṣnawī in the metre of the Makḥzan-ul-Ashrār of Nizāmī, composed in A.H. 836 — A.D. 1481, and named after Khwājah Naṣīr-ud-Dīn 'Ubayd Ullah Ahrārī, better known as Khwājah Ahrār, (d. A.H. 895 — A.D. 1489), the founder of the Naqshbandīyah order. It begins here on fol. 15<sup>b</sup> :—

• حامدا لمن جعل جنان كل عارف مستقر اسرار كداله الخ

Edited by F. Falconer, London, 1848.

Written in beautiful Nasta'liq within four gold and coloured-ruled columns with beautifully illuminated head-pieces on fol. 1<sup>a</sup> and 15<sup>b</sup>.

Not dated, apparently, beginning of the 17th century.

Scribe:—میر صالح.

## No. 342.

fol. 22; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

## THE SAME.

Another copy of Jāmi's Tuḥfat-ul-Ahrār, agreeing exactly with the preceding copy.

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with a profusely illuminated 'Urwān. The headings are written in red throughout the copy.

Dated A.H. 977.

Scribe:—حاجی مصدود بن شمس الدین محمد.

The fly-leaf contains the seal of Dilāwar 'Alī of 'Ālamgir's time, dated A.H. 1107, followed by the same note as in the copy of Salāmān wa Absāl, No. 340.

## No. 343.

fol. 36; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

سبحة الابرار

SUBĤAT-UL-ABRĀR.

A religious Maḡnawī by the same Jāmi in the metre of Khusrau's Nuh-Sipihr, and dedicated to Sulṭān Ḥusayn. The poem begins with a short prose preface, which is introduced by a Rubā'ī, beginning:—

الْبَيْتُ لِلَّهِ كَدَ بَحْرٍ كَرَحَقَمِ

The poem has been printed in Calcutta, 1811 and 1848, and lithographed in 1888.

Written by the same scribe and in the same hand as the preceding copy with the same seal of Dilāwar 'Alī on the fly-leaf, followed by the note:—

سبحة سیاره از کتب خانۀ نواب نامدار نواب خان دورانی خان بهادر  
مغفور مرحوم بمن رسید در سنہ ۱۲ جلوس \*

Spaces for headings are left blank on foll. 25-36.

## No. 344.

fol. 119; lines 13; size  $9 \times 5\frac{1}{2}$ ;  $5 \times 3$ .

THE SAME.

Another copy of Jāmi's Subĥat-ul-Abrār agreeing exactly with the preceding copy.

Written in beautiful Nasta'liq within gold-ruled borders on gold-sprinkled papers with the headings in red. Four whole-page 'Unwāns at the beginning:—

Not dated, apparently 17th century.

The last folio contains three faded seals.

The original folios are mounted on floral-designed margins.

## No. 345.

fol. 48; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

یوسف و زلیخا

YŪSUF WA ZULAYKHĀ.

The most popular romantic poem of Jāmi in the metre of Nizāmi's Khusrau wa Shīrīn, representing the story of Joseph in

Chapter XII of the Qurân. For full particulars of the work see Bankipur Lib. Cat. No. 196, where a most valuable copy of the work, presented to the Emperor Jahângir by 'Abd-ur-Rahîm Khân Khânân, is noticed.

It was composed in A.H. 888 = A.D. 1483 and begins as usual thus :—

الهي غنچه اميد بخشای گلی از روزگار جاوید بنمای

The poem has been printed with German Translation at Vienna by Rosenzweigh, 1824. Text printed in Calcutta, 1809, A.H. 1244 and 1265; lithographed in Calcutta, 1818; Bombay, 1829 and 1860; Lucknow, A.H. 1262 and A.D. 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with an illuminated 'Unwân.

The headings are written in red. The fly-leaf contains a seal of Dilâwar 'Alî of 'Âlamgir's time, dated A.H. 1167.

Not dated, apparently 16th century.

### No. 346.

fol. 157; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

#### THE SAME.

Another copy of Jâmi's Yûsuf wa Zulaykhâ.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated but faded head-piece. The headings are written in red throughout.

Not dated, apparently 18th century.

The MS., slightly defective towards the end, is in a damaged condition.

### No. 347.

fol. 46; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

لیلی و مجنون

LAYLĪ WA MAJNŪN.

Another romantic poem by Jâmi on the loves of Layli and Majnûn in the metre of Nizâmî's poem of the same style.

Beginning :—

ای خاک تو تاج سر بلندای مجنون تو عقل هوشمندای

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with a beautifully illuminated head-piece.

Dated, Dulqa'd, A.H. 977.

Scribe:—حاجي منصور.

This copy also contains the seal of Dilāwar 'Alī, followed by the usual note.

### No. 348.

fol. 27; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

خرد نامہ اسکندری

KHIRAD NĀMAH-I-ISKANDARĪ.

An ethical Maḡnawī by the same Jāmi, in the metre of Firdausī's Shāh Nāmah, dedicated to Sultān Husayn.

Beginning:—

الهی کمال الہی تراست      جمال جہان بادشاہی تراست

Written by the scribe of the preceding copy.

Spaces for headings are left blank throughout.

Dated A.H. 977.

The same seal and note of the preceding copy are found here on the last page.

### No. 349.

fol. 68; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

اعتقاد نامہ و تحفۃ الاحرار

I'TIQA'D NĀMAH AND TUHFAT-UL-AHRĀR.

1. I'tiqā'd Nāmah, also styled عقاید جامی, a theosophical Maḡnawī, being an exposition of the Muhammadan creed.

Beginning:—

بعد حمد خدا و نعمت رسول      بشنو این نکتہ را بسمع قبول

2. Tuḡfat-ul-Ahrār (fol. 11-68): see Nos. 341 and 342.

Written in good Nasta'liq within gold-ruled borders, with illuminated 'Unwāns on fol. 1<sup>b</sup> and 11<sup>b</sup>. The headings are written in red.

Not dated, apparently 17th century.

## No. 350.

fol. 62; lines 15: size 10×6; 6×2½.

فتوح الحرمين

FUTŪḤ-UL-ḤARAMAYN.

A Maḡnawī poem containing an account of the holy places of religious performance in Mecca and Medina, and of the rites observed in the pilgrimage, by Muḡyī Lārī معنی لاری who composed it, according to the copy of the poem noticed in G. Flügel, ii, p. 122, in A.H. 911 = A.D. 1505, and died, according to Taqī Kāshī, Oude Cat., p. 21, in A.H. 933 = A.D. 1526.

Beginning:—

ای دو جهان غرقه آبی تو کون و مکان قطره دریای تو

The contents of this copy agree with those of the Bankipur Lib. copy No. 227.

The Futūḥ-ul-Ḥaramayn has been wrongly ascribed by Sprenger, p. 451; Stewart, p. 66, and several others, to Jāmi; and also to the holy saint Muḡyī-ud-Dīn 'Abd-ul-Qādir of Jilān (d. A.H. 561 = A.D. 1165). For particulars see Bankipur Lib. Cat. No. 226.

This interesting copy is written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated 'Unwān and the headings in red. It contains beautifully painted drawings representing the Ḥaram, mosques, wells, mountains, and the tombs of the descendants and relatives of the prophet. They are on fol. 12<sup>b</sup>, 23<sup>b</sup>, 24<sup>a</sup>, 24<sup>b</sup>, 27<sup>a</sup>, 28<sup>b</sup>, 29<sup>a</sup>, 33<sup>a</sup>, 34<sup>b</sup>, 36<sup>a</sup>, 42<sup>a</sup>, 44<sup>a</sup>, 46<sup>b</sup>, 47<sup>a</sup>, 47<sup>b</sup>, 48<sup>a</sup> and 62<sup>a</sup>.

Copied in Medina, Rabī' I, A.H. 964 (see fol. 51<sup>a</sup>).

From the following note on the fly-leaf we learn that the copy once belonged to the library of the Khān Khānān Bayram Khān, the famous general of Akbar's time:—

کتاب فتوح الحرمين کتب خانہ سرکار خاندان بیدم خان اکبر شاهی \*

The above note is followed by a seal of 'Alī Muẓaffar Khān, dated A.H. 1133. The original folios are mounted on new margins.

## No. 351.

fol. 80; lines 15; size  $9 \times 6$ ;  $6\frac{1}{2} \times 4$ .

دیوان آصفی

DIWÂN-I-ÂŞAFÎ.

A collection of the lyrical poems of Âşafî, son of Khwâjah Muqim-ud-Dîn Ni'mat Ullah of Quhistân خواجه آصفی بن خواجه. He was a pupil of the famous Jâmi, and a personal friend of Mir 'Alî Shîr Nawâ'î, and died, according to the best authorities, in A.H. 923 = A.D. 1517.

This diwân consists of Ġazals in alphabetical order.

Beginning:—

ساز آباد خدایا دل ویرانی را یا مدد مهربانی هیچ مسلمانی را

Written in careless Nasta'liq. The colophon says that the MS. was copied by one Shukr Ullah, son of Shaykh Faṭḥ Ullah Siddiqî, at the Diwân-khânah of Chaudhri Rafî'ud-Dîn.

Dated Sunday, the 10th of Chayt, 1196 Bengali. The MS. is damaged.

Interlinear and marginal notes are found here and there in the copy.

## No. 352.

fol. 179; lines 10; size  $7\frac{1}{2} \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان فغانی

DIWÂN-I-FIGÂNÎ.

The lyrical poems of Bâbâ Figânî of Shîrâzi بابا فغانی شیرازی, who at first adopted the takhalluṣ of Sakkâkî, and subsequently changed it to Figânî. He died in A.H. 925 = A.D. 1519. For full particulars see Bankipur Lib. Cat. Nos. 217 and 218.

Beginning with Ġazals in alphabetical order:—

لی سر زامه نام تو عقل گره کشای را ذکر تو مطلع غزل عشق سخن سرائی را

Rubâ'is fol. 156<sup>a</sup>; Mustazâds, fol. 158<sup>a</sup>; single verses, fol. 158<sup>a</sup>; Qaṣidahs, fol. 165<sup>b</sup>, and Tarkib-bands, fol. 167<sup>b</sup>.

Written in minute Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and two whole-page 'Unwâns at the beginning. The headings, written in white, are beautifully illuminated. The fly-leaves at the beginning and end contain several 'Arḍ-didâhs and faded seals.

Not dated, apparently 16th century.  
The original folios are mounted on new margins.

### No. 353.

fol. 145; lines 14; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

تیمور نامہ

#### TĪMŪR NĀMAH.

A versified account of the warlike exploits of Timūr in imitation of Niẓāmī's Sikandar Nāmah, by 'Abd Ullah Hātifi عبد الله هاتفي, who was the sister's son of the celebrated Jāmi, and, like his uncle, was born in Khirjird in the province of Jām. He died in Muḥarram, A.H. 927 = A.D. 1521.

Beginning:—

بنام خدائی که فکر و خرد      فیان که در کف او پی برد

The poem is also called ظفر نامہ, under which title it has been lithographed in Lucknow, A.D. 1869.

Written in fair Nasta'liq within coloured-ruled borders, with the headings in red written in a different hand.

Dated A.H. 968.

The fly-leaf contains a defective note, dated A.H. 1059. The original folios are placed in new margins. The MS. is damaged towards the end.

### No. 354.

fol. 200; lines 12; size  $8\frac{3}{4} \times 4\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

#### THE SAME.

Another copy of Hātifi's Timūr Nāmah, written in bold Nasta'liq within gold and coloured-ruled borders with an illuminated but faded head piece. The headings are written in red throughout the copy.

Dated, Ṣafar, A.H. 970.

### No. 355.

fol. 61; lines 14; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4 \times 2\frac{1}{2}$ .

هفت منظر

#### HAFT MANẒAR.

Another Maḡnawī by Hātifi in imitation of Niẓāmī's Haft Paykar.

Beginning:—

ای نگارنده ضعیف غیب

Written in careless Nasta'liq. Spaces for headings have been left blank.

Dated Friday, the 16th of Sha'bân, A.H. 1024.

The MS. is worm-eaten and damaged.

### No. 356.

fol. 57; lines 15; size  $10 \times 6$ ;  $7 \times 4\frac{1}{2}$ .

دیوان اہلی خراسانی

DIWÂN-I-AHLÎ KHURÂSÂNÎ.

A very rare copy of the lyrical poems of Ahlî Khurâsânî a native of Tarchîz, who lived in Herat and died, according to Sprenger, *Oude Catalogus*, p. 319, in A.H. 934 = A.D. 1527. He must not be confounded with his contemporary namesake Ahlî Shîrâzî mentioned in the following No. 358.

Beginning:—

بر فلک هر شب رسام برق آء خوش را

تا بسوزم کوکب بخت سیاء خوش را

The diwân consists chiefly of Gazals arranged in alphabetical order.

Written in ordinary Nasta'liq within red-ruled borders.

The poet's nom-de-plume is written in red throughout the copy.

Not dated, apparently 19th century

### No. 357.

fol. 102; lines 21; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

مثنویات جامالی

MAṢNAWIYÂT-I-JAMÂLÎ.

A very rare work, containing five ethical and mystical Maṣnawîs intermixed with prose, by Jamâlî, who seems to be identical with Hamîd bin Faḍl Ullah, known as Darwish (or Mullâ) Jamâlî of Delhi, with his original name Jalâl Khân. He at first adopted the Takhalluṣ Jalâlî, which he subsequently changed to Jamâlî. He distinguished himself during the reign of Sultân Sikandar Lodî, and subsequently gained the favour of Bâbur and Humâyûn.

According to Sprenger, p. 446, he died in A.H. 922 or 925 — A.D. 1516 or 1519, but according to others in A.H. 942 — A.D. 1535.

Sometimes the poet quotes some verses of the Qur'ân, some traditions, or other sentences of ethical and moral character, which he explains in Persian, and then illustrates by legends in Maṣnavi. He generally quotes Sanâ'i, 'Aṭṭâr, Rûmî, 'Irâqî and other mystics.

I. *Mihr-ul-Qulûb*, beginning as in Sprenger, loc. cit.:—

میشد هر روز نیغی آفتاب      تا برد در پردا خود ماهتاب

The name of the poet and the title of the poem occur in the concluding line:—

لی جمالی شرح این مهر القلوب      زو نهان کن خوش دران پردا عیوب

II. *Furṣat Nâmah*, beginning with a short prose preface:—

بسم الله الرحمن الرحيم و به نستعين در معني آيت يوم تبدل

الارض الخ \*

The poem begins thus on fol. 6<sup>b</sup>:—

بيا فرصت شمار این زندگانی      بچنگ آور حیات جلودانی

III. *Nuṣrat Nâmah*, beginning with a short prose preface, fol. 11<sup>b</sup>:—

بسم الله الرحمن الرحيم نصر من الله و فتح قريب و بشر المؤمنين الخ \*

The poem begins thus:—

صحر گه شنیدم ندای غریب      که بر بود خوش گوی نصرت حبیب

IV. *Qudrat Nâmah*, beginning like the preceding two Maṣnavis with a short prose preface, fol. 24<sup>b</sup>:—

بسم الله الرحمن الرحيم - ای برادر اگر می خواهی که زنده دل

شوی الخ \*

The poem begins thus:—

بيا چشم بکشا در ایوان دل      ببین با معجبت تو سلطان دل

V. *Mahbûb-us-Siddiqin*, beginning without any preface, fol. 38<sup>b</sup>:—

روز از نور عشق شد خرم      ظلمت شب درید جامه غم

A profusely illuminated head-piece is found at the beginning of each Maḡnawī.

Written in a beautiful small Nasta'liq within four gold-ruled and coloured columns.

Not dated, apparently 17th century.

A seal of one Muḡammad Ibrāhīm, dated A.H. 1297, is found at the end. Seal

### No. 358.

fol. 343; lines (centre col.) 19; (margl. col.) 11;  
size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

کلیات اهلی شیرازی

KULLIYĀT-I-AHLĪ SHĪRĀZĪ.

A collection of some of the poetical works of Maulānā Ahlī Shīrāzī مولانا اهلی شیرازی. He was an accomplished scholar, and possessed wonderful ingenuity in the artifices of versification. He died in his native town, A.H. 942 = A.D. 1535, and was buried in Muṣallā by the side of Hāfiz.

Contents:—

I. *Siḡr-i-Halāl* or "Lawful Sorcery," dealing with the love story of Prince Jām and Princess Gul.

In this wonderful Maḡnawī the poet has united the artifices of metre and the playing upon words found separately in Kātibī's (d. A.H. 838 = A.D. 1434) two poems, *Majma'-ul-Baḡrayn* and *Tajnisāt*—that is to say, this poem can be read in two different metres, viz. *فاعلاتن فاعلاتن فاعلن* and *مفتعلن مفتعلن مفتعلن*, and the last words of both the hemistiches of a verse are the same but with different meanings.

Beginning after the usual preface:—

ای همه عالم بر تو بی شکوه و نعمت خاک در تو پیش کوه

II. *Sham'-wa-Parwānah* or "the Candle and the Moth," composed A.H. 894 = A.D. 1488, and dedicated to Sulṭān Ya'qūb Aq-Quyūnlū (A.H. 884-896 = A.D. 1479-1490), beginning, fol. 13<sup>a</sup>:—

بنام آنکه مرا از عنایت دهد و روانه شمع هدایت

III. *Qaṣīdahs*, beginning, fol. 33<sup>a</sup>:—

الهی بسر دفتر حکمت الله بنی آدم آئینة قدرت الله

IV. Mukhammasât and Muqatta'ât, beginning on fol. 87<sup>a</sup>:—

این همه خشم تو ای عاشق کش بیباک چیست  
دل زخمشت چاک شد این زهر بی نریاک چیست

V. Gazals, arranged in alphabetical order, beginning on fol. 98:—

ای حیرت صفات تو بندد زبان ما      انگشت حیرتست زبان در دهان ما

VI. *ساقی نامه*. A series of Rubâ'is arranged alphabetically, beginning with a short prose preface, beginning, fol. 292<sup>b</sup>:—

بعد از حمد و ثنای جلی آفرین و درود بر دول سید المرسلین الخ \*

The first Rubâ'i begins thus:—

ساقی قدحی که کلر ساز است خدا      وز رحمت خود بنده نواز است خدا

VII. *رباعیات گنجینه*. Another series of Rubâ'is describing the various cards of the game, written for a pack of cards for a royal personage, beginning with a short prose preface, fol. 298<sup>b</sup>:—

بسم الله تيمناً بذكره الاعلى پوشیده نمائد بر ارباب صورت الخ \*

Beginning of the first Rubâ'i:—

ای سر سبی خاک رهت وقت خرام الخ \*

VIII. *متفرقات* or Miscellaneous poems, consisting of a series of Rubâ'is and single verses, fol. 304<sup>a</sup>.

Written in good Nasta'liq within coloured-ruled borders.

A note, dated 15th Dul Hижjah, A.H. 1175, and several other notes of little importance are found on the fly-leaf of the copy.

Dated on the last page (bound upside down), 14th Shawwâl, A.H. 1047.

Scribe:—جعفر.

The MS. is slightly damaged.

### No 359.

fol. 362; lines (centre col.) 18; (margl.) 14;

size 11½ × 6½; 7 × 3½.

### THE SAME.

A valuable copy of Ahlî Shirâzi's Kulliyât with the same contents and arrangement as in the preceding copy, in addition

to which there are three highly artificial Qasīdahs towards the end, composed in honour of Mīr 'Alī Shīr, Sultān Ya'qūb and Shāh Ismā'īl Bahādur respectively.

The first artificial Qasīdah begins thus on fol. 316<sup>b</sup> :—

نسیم کاکل مشکین کراست چو قنو نگر      نسیم سنبُل پرچین کجاست مشک تندر  
نسیم خیزد از آهوولی نه زین خوشتر      نسیم گل رزد اما چنین نه عنبر بار

The chief subtleties in it are that all the words in each of two bayts, or in each of three bayts, written in red ink, if connected, form a new bayt of a different metre and different trope; for instance, from the above two bayts we get the following :—

نسیم کاکل مشکین کرا خیزد ازین خوشتر      نسیم سنبُل پرچین کجا ریزد چنین عنبر

The second artificial Qasīdah in praise of Sultān Ya'qūb begins on fol. 331<sup>b</sup>; and the third in praise of Shāh Ismā'īl, on fol. 347<sup>b</sup>. Each of these three Qasīdahs is preceded by a short prose preface.

This MS., though slightly defective and wanting a folio at the beginning, is valuable. Each section begins with a profusely illuminated Unwān and beautiful ornamentations. Written in beautiful Nasta'liq within gold and coloured-ruled borders with the headings in red. It was copied by the order of Khwājah Luṭf Ullah for Khwājah 'Abd-ul-Karīm.

Scribe :— محمد حسین بن علی قلی الکاتب شیرازی.

Dated 9th Muharram, A.H. 1061.

Three seals, two of which are dated 1213 and 1289, are found on fol. 362<sup>b</sup>.

### No 360.

fol. 31; lines 16; size  $8\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3$ .

Another copy containing the first and third artificial Qasīdahs of Ahlī. It begins with the third Qasīdah (fol. 1<sup>b</sup>-17<sup>a</sup>), after which comes the first (fol. 18<sup>a</sup>-31<sup>a</sup>). Each Qasīdah begins with the usual preface.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated fronti-piece at the beginning of each section.

Not dated, apparently 18th century.

## No. 361.

fol. 31; lines 15; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

دیوان شرف جهان

DĪWÂN-I-SHARAF-I-JAHÂN.

A collection of the lyrical poems of Mirzâ Sharaf bin Qâdî Jahân bin Sayyid Sayf-ud-Din ul-Husayni ul-Qazwini, better known as Sharaf-i-Jahân مرزا شرف بن قاضی جهان بن سید سیف الدین, who was born in Qazwin A.H. 902 = A.D. 1496, and died A.H. 988 = A.D. 1580; comp. Bankipur Lib. Cat. Nos. 238 and 239, where two very good copies of the diwân are noticed.

The present copy consists chiefly of Gazals arranged in alphabetical order.

Beginning:—

ای شوق دیدنت سبب جستجوی ما | مردم فزوده در طلبت آرزوی ما

The MS. ends with a few Qit'ahs and seven Rubâ'is.

Written in ordinary Nasta'liq within coloured-ruled borders, with the headings in red.

Not dated, apparently 18th century.

## No. 362.

fol. 127; lines (centre col.) 14; (margl. col.) 23;  
size  $9 \times 6$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

دیوان رهایی

DĪWÂN-I-RAHÂ'Î.

The lyrical poems of Shaykh Sa'd-ud-Din Rahâ'î of Khawâf شیخ سعد الدین رهایی الخوافی, a descendant of the well-known saint Shaykh Zayn-ud-Din Khawâfi. He came to India under Akbar, and was still alive A.H. 983 = A.D. 1575.

The present copy is defective, there being two folios wanting at the beginning. It opens abruptly in the middle of a Maṣnawî thus:—

را که (؟) نماید چو مد ایری خویش | میکشدت همچو کمان سوی خویش

Contents of the central col.:—

Qasidahs, fol. 4<sup>b</sup>; Gazals in alphabetical order, fol. 37<sup>b</sup>; Tarji'ât, fol. 105<sup>a</sup>; Qit'ahs, fol. 115<sup>a</sup>; Rubâ'is, fol. 117<sup>a</sup>; Mu'ammiyât and chronograms, fol. 126<sup>b</sup>.

The marginal column of the copy contains also a collection of poems consisting of Qasidahs, fol. 3<sup>a</sup>; Gazals in alphabetical order, fol. 37<sup>b</sup>; Rubá'is, fol. 111<sup>a</sup>.

Written in good clear Nasta'liq within gold and coloured-ruled borders with an illuminated 'Unwân on fol. 37<sup>b</sup>.

Not dated, apparently 18th century A.H.

A seal of Shaykh Yâr Muhammad, dated A.H. 1242 is found on foll. 3<sup>a</sup>, 37<sup>a</sup> and 127<sup>b</sup>.

### No. 363.

foll. 83; lines 23; size 9 × 5; 7 × 3½.

دیوان معتمد

#### DÎWÂN-I-MUHTASHAM.

The lyrical poems of Maulânâ Muhtasham of Kâshân, مولانا معتمد the teacher and friend of the well-known Taḍkirah-writer, Taqî Kâshî (d. c. A.H. 1016 — A.D. 1607), who collected and prepared the poet's diwân (see Rieu. ii, p. 665). Muhtasham died, according to the best authorities, in A.H. 996 — A.D. 1587.

Beginning with Gazals in alphabetical order:—

ای گوهر نام تو ناج سر دیوانها      ذکر تو بعد عنوان آرایش عنوانها

Qasidahs not arranged in order, begin on fol. 69<sup>a</sup>.

Elegy on the martyrdom of Imâm Ḥusayn, begins thus on fol. 81<sup>a</sup>:—

باز این چه شورش است که در خلق عالم است

باز این چه نوحه و چه عزا و چه ماتم است

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

### No. 364.

foll. 245; lines 14; size 8 × 4½; 5½ × 2½.

کلیات عرفی

#### KULLIYÂT-I-'URFÎ.

The poetical works of Maulânâ Sayyid Muḥammad, poetically known as 'Urfî, bin Maulânâ Zayn-ud-Dîn 'Alî bin Maulânâ Jamâl-ud-Dîn Shirâzî. He came to India, and at first made acquaintance with the celebrated Faydî, and then, after serving for some time under Khân-i-Khânân 'Abd-ur-Rahîm, attached himself to Akbar.

He died of dysentery at Lahore, A.H. 999 = A.D. 1590, at the age of thirty-six years.

Beginning:—

سرطبعم از توسنی بر هواست که سرچشمه آب روی صباست

Qasīdahs intermixed with Gāzals, fol. 1<sup>b</sup>; an incomplete Maṣnawī, entitled "Farhād-wa-Shirin," fol. 120<sup>b</sup>; Rubā'is, on fol. 143<sup>b</sup>; short Maṣnawīs, Qit'ahs, single verses and a few Qasīdahs, fol. 180<sup>b</sup>; Tarkib-bands, fol. 211<sup>a</sup>; Mutaḥarriqāt, fol. 212<sup>a</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1<sup>b</sup> and 143<sup>b</sup>. Spaces for headings have been left blank in several places.

Not dated, apparently 18th century A.H.

### No. 365.

foll. 243; lines 19; size 11 × 6½; 8½ × 4½.

#### THE SAME.

Another copy of 'Urfi's Kulliyāt. The arrangement of the contents of this copy exactly agrees with that of the India Office Library copy No. 1451.

Beginning:—

لی مناع درد در بازار جان انداخته گوهر هر سود در جیب زبان انداخته

Qasīdahs and Qit'ahs in alphabetical order, fol. 1<sup>b</sup>; Gāzals in alphabetical order, fol. 81<sup>a</sup>; Rubā'is, fol. 183<sup>a</sup>; Maṣnawīs, viz. 233<sup>a</sup> فرهاد و شیرین and مجمع الیکار on fol. 195<sup>b</sup>.

Written in Shikastah hand.

Not dated, apparently 19th century.

### No. 366.

foll. 111; lines 25; size 11 × 7; 7 × 4½.

خمسہ صرفی

#### KHAMSAH-I-ŞARFĪ.

A unique and valuable, but defective, copy of the Khamsah of Maulānā Shāykh Ya'qūb, poetically nicknamed Şarfi, of Kashmīr. He was a friend of the celebrated historian Badā'ūnī, who devotes a long notice to the poet's life. See Muntakhab-ut-Tawārikh, III, pp. 142-149 and 259-261. Şarfi died on 12th Dūlqa'd, A.H. 1003

— A.D. 1594, for which year Badā'ūnī (III, p. 148) gives the chronogram *ششم اسم بود*.

The poet composed this *Khamsah* in imitation of the five poems of Nizāmī.

The poems in the present copy are arranged in wrong order. The right order seems to be as follows:—

I. *مسلك الاخير* Maslak-ul-Akhyār, foll. 87<sup>b</sup>-111<sup>a</sup>, written in imitation of Nizāmī's *Makhzan-ul-Asrār*, and completed A.H. 993 = A.D. 1585, for which year the title of the poem forms a chronogram (cf. fol. 111<sup>a</sup>). This seems to be the first poem of the poet's *Khamsah*, for he refers to the second in the following line at the end of this poem, fol. 111<sup>a</sup>:—

هست چو فیض ازلم رهنمون گنجی دگر نیز برارم برین

Beginning (fol. 87<sup>b</sup>):—

بسم الله الرحمن الرحيم سر خط منشور عطلی عیم

II. *وأمیق و آدرآ* Wāmiq wa 'Adrā, foll. 1<sup>b</sup>-24<sup>a</sup>. It is in imitation of Nizāmī's *Khusrāu wa Shīrīn*, and treats of the love adventures of Wāmiq and 'Adrā.

Beginning (fol. 1<sup>b</sup>):—

خداوندا حجاب از پیش بکشی بمشتاقان جمال خویش بنعلی

This is the second *Majnawī* poem of the poet's *Khamsah*, as he himself says on fol. 23<sup>a</sup>:—

بصدد الله که با این گنجی ثانی در گنجم آمد از نقد معانی  
سه گنجی بقی دیگر هم آخر کنم از معدن اسرار ظاهر

It was completed in A.H. 993 = A.D. 1585, as expressed by the chronogram *معشوق و عاشق* in the concluding lines of the poem.

III. *لیلی و مجنون* Laylā wa Majnūn, foll. 25<sup>b</sup>-50<sup>a</sup>. In imitation of Nizāmī's poem of the same name.

Beginning (fol. 25<sup>b</sup>):—

ای نظم مرا بذامت آغاز نام تو کلید مخزن راز

It is the third poem of the *Khamsah*, and to it the poet refers thus on fol. 50<sup>a</sup>:—

از خمسه سه دفتر مرتب گشته بعبارتی مهذب  
خواهم ز مراد بخش عالم توفیق دو دفتر دگر هم

The date of completion, A.H. 998 = A.D. 1589, is expressed by the chronogram *شرح عشق‌باری* in the concluding lines of the poem.

The fourth poem, which the poet wrote in imitation of Nizami's *Iskandar Nāmāh*, and to which he refers in the prologue of his fifth poem, is wanting:—

که چو گفتی سخن ز پیغمبر در جواب حدیث اسکندر  
زان در احوال پیر خویش کلام در جواب حکایت بهرام

V. *مقامات پیر* Maqāmāt-i-Pir, foll. 50<sup>b</sup>-86<sup>b</sup>, in imitation of Nizami's *Haft Paykar*.

Beginning (fol. 50<sup>b</sup>):—

افتتح الکلام بسم الله الذي ليس في الوجود سواء

It was completed in A.H. 1000 = A.D. 1591, for which year the title forms a chronogram (fol. 86<sup>a</sup>). The poet refers to this poem on fol. 54<sup>a</sup>:—

در تتبع شود سخن آرا خامس خمس نظمی را  
چون جواب چهار دفتر او شد مرتب ز طبع نادره گو  
ماند بقی یکی و آنرا هم صورتی داده آورم برقم

Written in small Nasta'liq within gold and coloured-ruled border, with an illuminated head-piece at the beginning of each poem. The headings are written in red throughout. The original folios are placed in new margins.

Not dated, apparently beginning of the 17th century.

A seal of a certain *Zamān 'Alī Khān* is found at the end of each poem.

### No. 367.

foll. 258; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

دیوان فیضی

DĪWÂN-I-FAYDĪ.

A very good copy of a collection of the lyrical poems of Shaykh Abul Fayḍ, with the double Takhalluṣ of Fayḍi and Fayyāḍi, the brother of Akbar's prime-minister Abul Faḍl, the author of the famous Akbar Nāmāh. Fayḍi was born A.H. 954 = A.D. 1547, and died A.H. 1004 = A.D. 1595.

Beginning with a preface introduced by three bayts the first of which runs thus:—

بسم الله الرحمن الرحيم      گنج ازل راست طلسم قدیم

Qasidabs, Elegies and Tarkib-bands, fol. 5<sup>b</sup>.

A short Maḡnawī, without any title, beginning as in Ethé, Bodl. Lib. Cat. No. 1058, on fol. 94<sup>b</sup>:—

شکر که جمازه بمنزل رسید      زورق اندیشه بساحل رسید

A collection of Gazals in alphabetical order, extending up to the *وادی*, begins on fol. 102<sup>b</sup>:—

مستانه سخن میرسد از دل بلب ما      عشق است که بر بسته زین ادب ما

or Riddles, beginning on fol. 192<sup>a</sup>:—

بی تفکر نیستم در هیچ کاه      یانت دانم دل دران پایل راه

\* Rubā'is, not alphabetically arranged, beginning on fol. 199<sup>a</sup>:—

الله اکبر زهی خدای متعال      خورشید جمالش اینس از بیم زوال  
حرفش ز خط عقل برون عز وجل      کفش ز حد فکر برون جل جلال

Another Elegy, beginning on fol. 248<sup>a</sup>:—

محققان که کمالات کل حساب کنند الخ \*

The copy ends with some Elegies and Tarkib-bands.

Written in beautiful Nasta'liq within gold and coloured-ruled borders, with richly illuminated 'Unwans on foll. 6-7. The headings are written in red throughout the copy. There are several seals and 'Arḡ-didaks on the fly-leaf, and one of these is dated Jumádá I, A.H. 1069.

Not dated, apparently 17th century.

### No. 368.

fol. 129; lines 15; size 9½ × 5½; 7½ × 4.

#### THE SAME.

Another diwān of Faizī containing only a number of selected Gazals, arranged in alphabetical order.

Beginning:—

مستانه سخن میرسد از دل بلب ما الخ \*

Written in ordinary Indian Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1230.

### No. 369.

fol. 165; lines 13; size  $9 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

نل و دمن

NAL WA DAMAN.

Faydī's famous Maṣnawī, known as Nal-Daman, in imitation of Niẓāmī's Laylī wa Majnūn. It is a free Persian adaptation of the episode of Nala and Damayantī in the Mahābhārata.

Beginning:—

لی درنگ و بوی تور آغاز غنلی نظر بلند پرواز

This is the third poem of the poet's *Khamsah*, which he planned in A.H. 993 = A.D. 1585, but did not live to finish. The poet completed it in four months, and dedicated it to Akbar in A.H. 1003 = A.D. 1594. Lithographed in Calcutta, 1831; Lucknow, A.H. 1263; a part of the Maṣnawī is printed in *Spiegels' Chrestomathia Persica*, Leipzig, 1846, pp. 131-150.

Written in neat Nasta'liq within red-ruled borders, with the headings in red.

Dated Sha'bān, A.H. 1072.

Scribe:—محمد رضا.

The MS. is damaged towards the end.

### No. 370.

fol. 105; lines 14; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

رباعیات سعابی

RUBĀ'İYĀT-I-SAHĀBĪ.

A large collection of Rubā'is of Maulānā Kamāl-ud-Dīn Saḥābī of Astarābād, also called Saḥābī Najafī on account of his spending the last forty years of his life in devotion on the holy shrine of 'Alī at Najaf, where he died according to unimpeachable authorities in A.H. 1010 = A.D. 1601.

The present collection of Rubā'is, arranged in alphabetical order, breaks off in the middle of the ردیف دال.

Beginning:—

المنة لله كه بانعمام خدا از خلق رمیدم و شدم رام خدا  
هر کس سخنی ازین و آن میگوید من میگویم نام خدا نام خدا

Written in neat Nasta'liq.

Dated Ramadân, A.H. 1078.

Scribe: — معز الدین قزوینی.

### No. 371.

fol. 59; lines 15; size  $10\frac{1}{2} \times 6$ ;  $7 \times 4\frac{1}{2}$ .

دیوان ولی

DÎWÂN-I-WALÎ.

The lyrical poems of Walî of Dasht-i-Bayaz, who flourished under Shâh Tahmasp Safawî of Persia (A.H. 930-984 = A.D. 1523-1576), and died, according to Safinah (Ethé, Ind. Office Lib. Cat. No. 1481), in A.H. 1012 = A.D. 1603.

Beginning with Gazals in alphabetical order, fol. 1<sup>b</sup> :—

شب نوید قرب در زد بنددا درگاه را خوش اثرها بود در پی ناله جانگاہ را

The MS. ends with a series of Rubâ'îs, beginning on fol. 56<sup>a</sup>.  
Written in ordinary Nasta'liq within coloured borders.  
Not dated, apparently 19th century.

### No. 372.

fol. 371; lines 17; size  $9 \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

اعجاز نامه

I'JÂZ NÂMAH.

An extremely rare copy of a poetical account of the exploits and heroic deeds of 'AH, by Maulânâ Shams-ud-Dîn Muḥammad, poetically surnamed Gînâ'î, a native of Lâr. From the account given by the poet himself on fol. 12<sup>a</sup>-19<sup>a</sup> we learn that his father, bearing the name Muḥammad, flourished under Shâh Tahmâsp (II) of Persia (A.H. 930-984 = A.D. 1525-1576), who also showed favour to our poet. After the death of Shâh Ismâ'îl (II) (A.H. 984-985 = A.D. 1576-1578), when Sulṭân Muḥammad (Khudâbandah) came to the throne, the poet left for India, and attached himself to the services of emperor Akbar as a chronicler, in which capacity he passed four years. He was then made a *dîwân* of Gujarât, where he stayed for five years. Then, having incurred the dis-

pleasure of the emperor, he was sent to prison (according to Sprenger, Oude Catalogue, p. 40, the poet was sent to prison at Gawāliyār where he was in A.H. 994 = A.D. 1585).

He subsequently got the *diwānī* of Bihār, and on Jahāngir's accession received the *diwānī* of Bengal, and lastly became a Wazīr at Delhi (cf. fol. 18<sup>a</sup>, l. 3). The date of the poet's death is not given anywhere, but he was still alive in A.H. 1014 = A.D. 1605, when Jahāngir ascended the throne.

The title of the poem *نامہ اعجاز* occurs on fol. 32<sup>b</sup>. On fol. 371<sup>a</sup>, where the poet gives some admonitions to his son Ja'far, he tells that he was sixty-five years old at the time of the composition of this work.

Beginning:—

بنام جهاندار ملک وجود کہ هشت جهان رشع بحر جود

Written in fair Nasta'liq with the headings in red. The MS. is in a damaged condition. Foll. 9-11, 14-16, 41-48 and 104-114 seem to be fire-stained.

Not dated, apparently 17th century.

### No. 373.

fol. 61; lines 14; size 8½ × 5; 6 × 3½.

دیوان نسیمی

#### DĪWĀN-I-NASĪMĪ.

The lyrical poems of Nasīmī, who is called by the author of the *Sham'-i-Anjuman*, p. 467, Nasīmī Husaynī Shīrāzī نسیمی

حسینی شیرازی. The verse quoted by the author of the said *Taqīkirah* is found here on fol. 46<sup>b</sup>. The date of the poet's death is not known, but it is evident that he lived before A.H. 1016 = A.D. 1607, the year in which the transcription of this copy was completed.

Beginning:—

ساقیا آمد بجوش از شوق لعلت جان ما

بیل از چشمه حیوان ما .....

The *diwān* consists of *Gazals* in alphabetical order, and ends with a long *Tarjīband*, which begins thus on fol. 55<sup>b</sup>:—

ما مظهر ذات کبریا ایم ما جام جم خدا نمائیم

Written in good Nasta'liq within gold-ruled borders with an illuminated head-piece and 'Unwān.

Dated Ramaḍān, A.H. 1016.

Scribe:—مسعود کاتب.

### No. 374.

fol. 122; lines 17; size  $7 \times 3\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان نظیری

DĪWĀN-I-NAẒĪRĪ.

The lyrical poems of the famous Maulānā Muḥammad Ḥusayn, poetically called Naẓīrī of Nishāpur به مولانا محمد حسین المتخلص به نظیری, who died A.H. 1021 = A.D. 1612.

Beginning:—

او بفرامش چو سیل ما همه ویران او      هر چه ز ما شد خراب رفت بجوان او

Qaṣīdahs, fol. 1<sup>b</sup>; Gazals, arranged in alphabetical order, fol. 9<sup>b</sup>; Tarkīb-bands, Tarjī'āt and Qit'ahs, fol. 65<sup>a</sup>; Rubā'is, fol. 87<sup>a</sup>; another series of Qaṣīdahs, fol. 92<sup>a</sup>.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

The MS. is worm-eaten and damaged.

### No. 375.

fol. 102; lines 17; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

دیوان سنجر

DĪWĀN-I-SANJAR.

The lyrical poems of Mir Muḥammad Hāshim, poetically called Sanjar میر محمد هاشم المتخلص به سنجر, of Kāshān, who came to India, according to Āzād's Khizānah-i-Āmirah, p. 259, during the reign of Akbar in A.H. 1000 = A.D. 1591. The poet subsequently entered the services of Ibrāhīm 'Adil Shāh of Bijāpūr, where he died in A.H. 1021 = A.D. 1612.

Beginning:—

بکام دل به نشستم در حریم وصال      زهی سپاس خداوند بر سلامت حال

This copy consists of Gazals, Qaṣīdahs, Qit'ahs, short Maḡnawis, Rubā'is, and single verses intermixed with each other.

The folios are misplaced in many places and the catch-words are wanting throughout.

Written in good Nasta'liq within gold and coloured-ruled borders.

Dated A.H. 1041 (cf. 36<sup>b</sup>), i.e. twenty years after the poet's death.

The fly-leaf at the beginning contains numerous seals and 'Ard-didāhs, the dates of which range from A.H. 1105-1171. A seal of one Muḥammad Ṣāliḥ, dated A.H. 1178, is found on foll. 1<sup>b</sup>; 36<sup>b</sup> and 45<sup>a</sup>.

### No. 376.

fol. 183; lines 13; size 9 × 6; 6½ × 3½.

#### ساقی نامہ ظہوری SĀQĪ NĀMAH-I-ZUHŪRĪ.

The well-known Maṣnawī of Maulānā Nūr-ud-Dīn Muḥammad, poetically called Zuhūrī, of Turshīz, in Khurāsān مولانا نور الدین محمد تورشیز، who came to India A.H. 988 = A.D. 1580, and died A.H. 1025 = A.D. 1616.

The poet dedicated the poem to Burhān Nizām Shāh II of Aḥmadnagar (A.H. 999-1003 = A.D. 1590-1594).

Some folios are missing at the beginning of the copy, and the Maṣnawī opens abruptly thus:—

بنسازم بآن قصر گردین جنب که بر تو گش خضر باشد آب

Written in good Nasta'liq within coloured-ruled borders with the headings in red. Spaces for headings have been left blank in several places. Marginal and interlinear glosses are found in many places.

Dated Dulqa'd A.H. 1241.

### No. 377.

fol. 167; lines 14; size 6½ × 3½; 4½ × 1½.

#### معصود و ایاز MAHMŪD WA AYĀZ.

The story of Maḥmūd and his slave Ayāz.

This is one of the seven Maṣnawīs of Maulānā Zulālī of Khwān-sār مولانا زلالی خوانساری who flourished under Shāh 'Abbās and was a panegyrist to Muḥammad Bāqir Dāmād. He commenced

this Maṣnawī A.H. 1001 = A.D. 1592, finished it A.H. 1024 = A.D. 1616, and died A.H. 1024 or 1025 = A.D. 1615 or 1616.

Beginning with a short preface:—

تقدیر قدرت و تصویر صنعت عالمی و قادری را \*

The poem itself begins thus on fol. 4<sup>b</sup>:—

بنام آنکه محمودش ایاز است غمش بتنگانۀ ناز و نیاز است

It was edited in Lucknow, A.H. 1290.

Written in minute Nasta'liq within gold and coloured-ruled borders with beautifully illuminated head-pieces on foll. 1<sup>b</sup> and 4<sup>b</sup>.

The headings are written in red throughout the copy.

Not dated, apparently 18th century.

### No. 378.

fol. 79; lines 11; size 6×4; 3×11.

دیوان تراب

DĪWÂN-I-TURÂB.

The lyrical poems of Mirzâ Abû Turâb Beg of Kâshân (مرزا ابو تراب بیگ کاشی Safawī) (A.H. 985-1038 = A.D. 1577-1628).

The diwân begins with a preface by the poet's friend Ibn-i-Mirzâ 'Alī 'Abd-ul-Karīm Kâshânī, who collected the poet's diwân. The date of the poet's death given in this preface, fol. 5<sup>a</sup>, is Friday, 14th Rajab, A.H. 1025 = A.D. 1616.

Beginning of the preface:—

حمد که عندایمان گلشن نظم در گلزار الفاظ الهی \*

A copy of the work, closely agreeing with the present one, is noticed in Ethé, Ind. Office Lib. Cat. No. 1523.

Beginning of the Qaṣīdah, on fol. 9<sup>b</sup>:—

دگر ز لاله نورسته کوه فصل بهار \*

Qaṣīdahs, fol. 9<sup>b</sup>; Tarjī'bands, fol. 15<sup>b</sup>; Tarkīb-bands, fol. 22<sup>a</sup>; a Maṣnawī, fol. 29<sup>a</sup>; Muqatta'ât, fol. 31<sup>b</sup>; Mu'ammiyât, fol. 35<sup>a</sup>; Tārikhs, fol. 36<sup>b</sup>; \*Gazals in alphabetical order, fol. 38<sup>b</sup>; Fards, fol. 67<sup>a</sup>; Rubá'is, fol. 77<sup>b</sup>.

Written in minute Nasta'liq with the headings in red. Some folios are wanting at the end.

Not dated, apparently 18th century.  
The MS. is worm-eaten.

### No. 379.

fol. 148; lines 14; size  $9\frac{1}{2} \times 5$ ;  $6 \times 3$ .

دیوان شاپور

#### DĪWÂN-I-SHÂPÛR.

The lyrical poems of Āqâ Shâpûr آقا شاپور or, according to Taqî Kâshî (Sprenger, 42), Khwâjah Sharaf-ud-Dîn Shâpûr, a relative of the celebrated I'timâd-ud-Daulah, the father of Jahângir's wife, Nûr Jahân. He was still alive in A.H. 1026 = A.D. 1616.

Beginning with Qaṣ'idahs in alphabetical order, on fol. 1<sup>b</sup> :—

چه مژده دارد از آن شاخ گل نسیم بهار که رقص میکند از شوق بر سرم دستار

Tarjî'ât, on fol. 27<sup>a</sup>; Ġazals, on fol. 35<sup>b</sup>; Rubâ'is, on fol. 141<sup>a</sup>.

The Ġazals break off in the middle of the ردیف ها.

Some folios have been misplaced; the right order should be :—  
36, 31, 30, 37.

Written in fair Nasta'liq within gold and coloured-ruled borders with illuminations on fol. 1<sup>b</sup>-2<sup>a</sup>, 27<sup>b</sup>-28<sup>a</sup> and 35<sup>b</sup>-36<sup>a</sup>. Corrections and emendations are occasional.

Not dated, apparently 18th century.

### No. 380.

fol. 19; lines 9; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

نان و حلوا

#### NÂN WA ḤALWÂ

on

"BREAD AND SWEETS."

A poem on ascetic life by Bahâ-ud-Dîn 'Âmulî, with his full name Shaykh Bahâ-ud-Dîn Muḥammad bin Sayyid Ḥusayn bin 'Abd-ur-Ṣamad ul-Ḥarîṣî, of Jabal-i-'Âmul, near Damascus شیخ بهاء الدین محمد بن سید حسین بن عبد الصمد الحارثی العاملي. He adopted the poetical title of Bahâ'î, and was born, according to Brocklemann, Vol. II, p. 414, on the 19th Dulhijjah, A.H. 953 = 11th February, A.D. 1547. He was a great Shî'ah divine, and wrote numerous works on Shî'ite law, tradition, mathematics and

astronomy. See Bankipur Lib. Cat. Vol. III, pp. 43-48. He died in Shawwâl, A.H. 1030 = A.D. 1621.

Beginning with a short preface in Arabic:—

• اما بعد حمد الله تعالى على انضاله و الصلوة و السلام على اشرف المخلوقين

The poem itself begins thus on fol. 2<sup>a</sup>:—

ايها الساهي عن العبد القديم ايها اللاهي عن الذهب القديم

The Majnawî is also called *سوانم اليجاز*, on account of its having been composed in the course of the author's pilgrimage. See *Majma'ul-Fuṣahâ*, ii, p. 9.

It has been lithographed in Constantinople, A.H. 1268 and 1282.

Written in a clear bold Nasta'liq within gold and coloured-ruled borders with an illuminated 'Unwân and the headings in red.

Not dated, apparently 17th century.

### No. 381.

fol. 136; lines 12; size  $7 \times 3\frac{1}{2}$ ;  $5 \times 2$ .

ديوان نقي

DIWÂN-I-NAQÎ.

The diwân of Shaykh 'Alî Naqî of Kamran (in 'Irâq) شيخ علي نقي كمران, a well-known panegyrist of Shâh 'Abbâs I (A.H. 995-1038 = A.D. 1586-1628). He died in A.H. 1030 or 1031 = A.D. 1620 or 1621. Copies of his diwân are rare. One is noticed in the Bankipur Library Catalogue, Vol. III, p. 9.

Beginning:—

ای نام همایونت طغراچہ فرمانها خورشید موقت طالع از مطلع دهرانها

Contents:—

Gazals in alphabetical order, fol. 1<sup>b</sup>; Rubâ'is, fol. 91<sup>a</sup>; Mu'am-miyât, fol. 92<sup>b</sup>; Târikhs, fol. 110<sup>a</sup>; Pahlawiyât, fol. 112<sup>a</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1055.

A note at the end, dated A.H. 1113, is followed by a seal of 'Abd ul-Majîd Khân of Muḥammad Shâh's court.

Another note on the fly-leaf at the beginning says that the donor of this library purchased the MS. for fifteen rupees.

## No. 382.

fol. 98; lines 12; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2$ .

## THE SAME.

A small collection of the lyrical poems of the same 'Ali Naqi, beginning with Qasidahs:—

چو خفتگان بعد را عجاج روز نشور ز خواب مرگ جهاندهیب نقشه صر

Gazals in alphabetical order, beginning as above, fol. 23<sup>a</sup>; Rubā'is, and Pahlawiyāt intermixed, fol. 80<sup>b</sup>; Tarkīb-bands, fol. 92<sup>a</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

There are several seals almost all faded, on the fly-leaf, and one of these, bearing the inscription محمد لانی, is dated A.H. 1120.

## No. 383.

fol. 92; lines 12; size  $7\frac{1}{2} \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

## THE SAME.

A collection of 'Ali Naqi's Qasidahs, without any order, beginning like the preceding copy. The Qasidahs are followed by Tarkīb-bands, on fol. 53<sup>b</sup>; elegies, fol. 62<sup>b</sup>; Tārikhs, fol. 70<sup>a</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with whole-page 'Unwāns on foll. 1<sup>b</sup>, 2<sup>a</sup> and 2<sup>b</sup>.

Not dated, apparently 17th century.

A seal bearing the inscription—

حیدر خانی خانہ زاد احمد شاہ بہادر بادشاہ غازی \*

is found at the beginning and end of the copy.

## No. 384.

fol. 511; lines 25; size  $12\frac{3}{4} \times 6\frac{1}{2}$ ;  $10 \times 3\frac{1}{2}$ .

دیوان طالب آملی

DĪWĀN-I-ṬĀLIB-I-ĀMULĪ.

A large collection of the poems of Maulānā Muḥammad Ṭālib of Āmul in Māzandarān مولانا محمد طالب آملی, the poet-laureate of Jahāngīr's court. He died at Fathpūr, A.H. 1035 = A.D. 1625.

Beginning with Qit'ahs :—

زهی سرفروزی که در رتبه زبید کمین چاکرانی ترا تاجدار بی

Tarkib-bands and elegies, fol. 20<sup>b</sup>; Maṣnawī, fol. 36<sup>b</sup>. The first Maṣnawī, foll. 36-107, is a poetical account of Jahāngir's reign, written at the emperor's order in imitation of Firdausi's *Shāh Nāmāh*, Niẓāmī's *Sikandar Nāmāh* and Hātifi's *Timūr Nāmāh*, cf. fol. 49<sup>b</sup>, ll. 16-18. The title *Jahāngir Nāmāh جهانگیر نامه* occurs on fol. 49<sup>b</sup>, l. 22. This Maṣnawī seems to be rare, inasmuch as it is not found in the poet's works mentioned in other catalogues. The author of the *Ṣuḥuf-i-Ibrāhīm* (Bankipur Lib. Copy, fol. 563<sup>b</sup>) says that Tālib composed a *Jahāngir Nāmāh* of five thousand verses. The present copy consists of about four thousand verses. It begins thus on fol. 36<sup>b</sup> :—

بنام فروزنده مهر و ماه فروزنده رایت صبحگاه

The headings are wanting throughout. The *Jahāngir Nāmāh* is followed by short Maṣnawīs. Gazals in alphabetical order, fol. 129<sup>b</sup>; Rubā'is alphabetically arranged, fol. 464<sup>b</sup>.

Written in fair Nasta'liq.

Not dated, apparently 18th century.

The MS. is in a damaged condition.

### No. 385.

fol. 189; lines (centr. col.) 12; (margl. col.) 24;  
size 10½ × 6; 9½ × 5.

### THE SAME.

Another copy of Tālib Āmīlī's diwān, consisting of Qaṣīdahs, Gazals, Maṣnawīs and Rubā'is.

Beginning :—

سحر که بر مژه افروشتم چراغ نگاه بدست شعله شکستم کلاه گوشه آ

Written in fair Nasta'liq within gold-ruled borders with illuminated 'Unwān and ornamentations at the beginning.

Not dated, apparently 18th century.

The fly-leaf bears a note dated A.H. 1172, and another dated A.H. 1192. A note on the same page, dated 3rd October, 1891, suggests that the MS. formerly belonged to one Muḥammad Yūsuf Abul Baqā, son of Maulavi Sayyid Muḥammad Ismā'īl Khān of Bankipur, Patna.

## No. 386.

fol. 165; lines 17; size  $9 \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

## THE SAME.

Another copy of Tālib's diwān consisting chiefly of Qasīdahs, followed by a series of Qit'ahs and Tarkib-bands.

Beginning:—

دم خوش در جوانی بر بسلط معصیت پائی  
کنون در بزم طاعت نیست چون من مجلس آرائی

Written in fair Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

Two 'Arḍ-ididāhs, one dated A.H. 1147, and another 1150, are found on the fly-leaf.

## No. 387.

fol. 77; lines 17; size  $10 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

دیوان قاسم دیوانه

## DĪWĀN-I-QĀSIM DĪWĀNAH.

The Diwān of Mullā Muḥammad Qāsim ملا محمد قاسم, better known as Qāsim Diwānah, of Mashhad, who came to India, and settled in Delhi where he was still alive in A.H. 1038 = A.D. 1626.

The Diwān consists chiefly of Gazals arranged in alphabetical order, with a few Rubā'is at the end.

Beginning:—

بسکه افتاد از غمت شوریدگی در کرم ما \*

Written in broken Nasta'liq.

Not dated, apparently 18th century.

## No. 388.

fol. 289; lines 15; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

کلیات شفائی

## KULLIYĀT-I-SHIFĀ'Ī.

The poetical works of Ḥakim Sharaḥ-ud-Dīn Ḥasan Shifā'ī حکیم شرف الدین حسن شفائی, a past-master in all branches of poetry. He was a renowned physician in the court of Shāh 'Abbās

the Great, and died on the 15th of Ramaḍān, A.H. 1037 — A.D. 1628.

Beginning:—

صبا یگو بمحمد رضا که دیگر یلزم الغم \*

The work consists of Satires, fol. 1<sup>b</sup>; Maṣnawīs, fol. 73<sup>a</sup>; Rubā'īs and Qit'ahs, fol. 87<sup>a</sup>; Tarkib-bands, fol. 128<sup>a</sup>; Qaṣīdahs, fol. 156<sup>b</sup>. The Maṣnawī مہر و معیت, composed A.H. 1021 — A.D. 1612, begins on fol. 242<sup>a</sup>.

Written in beautiful Nasta'liq within gold and coloured-ruled borders on papers of different colours, with an illuminated head-piece.

Folios have been misplaced in many places. The proper order, as far as can be ascertained, should be 26<sup>a</sup>-33<sup>b</sup>, 126<sup>a</sup>; 88<sup>a</sup>-92<sup>b</sup>, 87<sup>b</sup>; 48<sup>a</sup>-72<sup>b</sup>, 234<sup>a</sup>-241<sup>a</sup>; 186<sup>a</sup>-233<sup>b</sup>, 256<sup>a</sup>-257<sup>b</sup>; 253<sup>a</sup>-255<sup>b</sup>, 258<sup>a</sup>-287<sup>b</sup>.

Dated Wednesday, the 11th of Jumādā II, A.H. 1026. That is to say, the copy was written eleven years before the poet's death.

Scribe:—علی رضا الکاتب اصفہانی.

### No. 389.

fol. 378; lines 11; size 7 × 4½; 5 × 2½.

دیوان جلال اسیر

#### DIWÂN-I-JALÂL ASÎR.

The Diwân of Mirzâ Jalâl Asîr Isfahânî, with the takhalluṣ Asîr میرزا جلال اسیر اصفہانی المتخلص به اسیر an intimate friend of Shâh 'Abbâs I who gave him one of his daughters in marriage. He died young on account of his excess in drinking, A.H. 1049 — A.D. 1639. The low tone of, and the vulgar jokes in, Asîr's poems are bitterly condemned by some of his biographers.

The contents of this copy are divided into two parts:—

1. Foll. 1-290. Gazals in alphabetical order, beginning:—

ای گلشن از بہار خیال تو سینہ \*

2. Foll. 290-378. Qaṣīdahs, Qit'ahs, Chronograms, Maṣnawīs and Tarkib-bands without any order, beginning:—

ای دانگ تسبیح خیالت دل دانا \*

Written in bold Indian Nasta'liq on papers of different colours within red-ruled borders, with an illuminated frontispiece at the beginning of each Section. The colophon of the first part is dated

Tuesday, the 17th Ramaḍān, A.H. 1189, the 17th regnal year of Shāh 'Ālam, and that of the second, Wednesday, the 17th of Sha'bān, A.H. 1189.

Scribe: — نویس رلی.

### No. 390.

fol. 330; lines 13; size  $10 \times 5$ ;  $6 \times 3$ .

#### THE SAME.

Another copy of Asir's Diwān, consisting of Gazals in alphabetical order and Rubā'is without any order.

Beginning as above.

Written in ordinary Nasta'liq within red-ruled borders. The copy is full of interlineal and marginal glosses.

Dated Thursday, the 28th of Ramaḍān, the 50th regnal year (most probably of Aurangzib).

A seal of سید علی رضا dated A.H. 1124 and another of سید حسین are found respectively on fol. 70<sup>a</sup> and 70<sup>b</sup>.

### No. 391.

fol. 596; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

#### کلیات قدسی

#### KULLIYĀT-I-QUDSĪ

The poetical works of Hājī Muḥammad Jān Qudsi of Maṣḥad حاجی محمد جان قدسی مشهدی. He came to India A.H. 1041 — A.D. 1631, and was introduced to the court of Shāh Jahān by 'Abd Ullah Khān Firūz Jang (d. A.H. 1054 — A.D. 1644) in A.H. 1042 — A.D. 1632. He held a prominent position among the poets of Shāh Jahān's court, and was liberally rewarded on several occasions by the emperor. He died at Lahore or Kashmīr, according to best authorities, in A.H. 1056 — A.D. 1646.

The present kulliyāt, like many others, begins with the prose preface by Jalāl-ud-Dīn Muḥammad Tabāṭabā'ī of Iṣfahān (who came to India in A.H. 1044 — A.D. 1631), which was finished in Agra, the 11th of Rabī' I, A.H. 1048 — July 23, A.D. 1638.

Beginning:—

سخن آنرینى كه بستم اقتضای حکمت مدار پرگار الم •

Qaṣīdahs arranged in alphabetical order, fol. 7<sup>b</sup>; Tarjī' and Tarkīb-bands, fol. 121<sup>b</sup>; Gazals, alphabetically arranged, fol.

165<sup>b</sup>; Rubā'is, in alphabetical order, fol. 248<sup>a</sup>. The Maḡnawī Zafar Nāmā, ظفر نامہ, relating the exploits of Shāh Jahān, begins thus on fol. 289<sup>b</sup>:—

بصفتی خدائی زبانت کشود الخ •

According to some authors Qudsi left this Maḡnawī incomplete, and it was subsequently finished by Tālib-i-Kalīm; but see Rieu, ii., p. 686.

The Maḡnawī in praise of Kaśhmīr begins on fol. 557<sup>b</sup>. Another Maḡnawī without any title, agreeing with Ethé, Ind. Office Nos. 1552,6 and 1553,7, begins on fol. 589<sup>b</sup>.

Written in good Indian Nasta'liq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1<sup>b</sup>, 7<sup>b</sup>, 121<sup>b</sup>, 165<sup>b</sup>, 248<sup>b</sup>, 289<sup>b</sup>, 395<sup>b</sup>, 557<sup>b</sup>, and 589<sup>b</sup>. The fly-leaf at the beginning contains a painted picture of Indian style of Hāji Muḡammad Jān Qudsi, the author of the work.

A seal of Muḡammad Ibrāhīm, dated A.H. 1276, is found on fol. 1<sup>b</sup> and 596<sup>a</sup>.

Not dated, apparently 17th century.

### No. 392.

fol. 107; lines 12; size 10½ × 6½; 6 × 3.

#### THE SAME.

A very beautiful copy of a smaller collection of Qudsi's poetical works, preceded by a short prose preface, written in A.H. 1041 — A.D. 1631 and dedicated to Abū Naṣr Khān bin Minūghīhr Khān, the governor of Mashhad.

Beginning, like Ethé Ind. office Lib. copy No. 1552,7:—

جل من 7 آله 11 حر •

Qaṣīdahs in alphabetical order, beginning on fol. 8<sup>b</sup>:—

من آن نیم که کنم سرکشی ز تیغ جفا الخ •

Tarkīb-bands, fol. 91<sup>a</sup>; short Maḡnawīs, fol. 124<sup>b</sup>; Ḡazals alphabetically arranged, fol. 132<sup>b</sup>; Rubā'is without any order, fol. 193<sup>a</sup>.

Written in beautiful Nasta'liq within gold and coloured-ruled borders on papers with floral designs in gold. Profusely illuminated 'Unwāns on foll. 8<sup>b</sup>, 8<sup>b</sup>, and 132<sup>b</sup>. The first two pages are sumptuously illuminated.

Not dated, apparently 17th century.

Foll. 187<sup>a</sup>-197<sup>b</sup> are slightly water-stained.

## No. 393.

fol. 185; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3$ .

## THE SAME.

Another copy of Qudsi's diwān, beginning with the same preface and consisting of Tarkib-hands, Maṣnawīs, Ġazals and Rubā'īs arranged in the same order as in the preceding copy.

Written in good Nasta'liq.

Not dated, apparently 18th century.

## No. 394.

fol. 25; lines 12; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 2\frac{3}{4}$ .

افتتاح سلطانی

## IFTITĀḤ-I-SULTĀNĪ.

A poetical account of prince Aurangzib's war with the Uzbeks, and Nadr Muḥammad Khān, the ruler of Balkh, by a poet who calls himself, on fol. 6<sup>b</sup> and 24<sup>a</sup>, 'Alawī. He flourished under Shāh Jahān, who is spoken of in the present tense.

Beginning:—

بنام خدای زمین و زمان که پیدا از شد همی و همن

The title of the poem occurs on fol. 23<sup>a</sup>.

The date of composition, A.H. 1057 = A.D. 1647, is given in the concluding line, which forms a chronogram.

Written in good Nasta'liq within gold-ruled borders with a double-page illuminated 'Unwān. It was copied at the desire of one Nūr Mahdī Khān by Muhammad Arghad in A.H. 1150.

## No. 395.

fol. 36; lines 14; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{3}{4}$ .

منوهر و مدھو مالت

## MANOHAR WA MADHŪ' MĀLAT.

A Maṣnawī on the love-story of prince Manohar and princess Mdhū Mālat, translated from a Hindū poem.

Beginning as in Rieu, ii, p. 700<sup>a</sup> :—

بسنوینق خدارند خرد بخش (که read) صورتی گوناگون کند نقش

In the colophon the work is ascribed to one Shaykh Nūr Muḥammad تصنیف شیخ نور محمد. The date of composition given in the concluding lines is A.H. 1059 = A.D. 1649, and it is said here that the poem consists of one thousand verses.

Written in a careless ugly Nasta'liq by a most illiterate scribe, who gives his name in the colophon as Shaykh Luṭf-Ullah. Full of clerical mistakes.

Dated 11th Chait, the third regnal year? Apparently 19th century.

### No. 396.

fol. 180; lines 15; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

دیوان فیاض

DĪWÂN-I-FAYYÂD.

The diwân of Maulânâ 'Abd-ur-Razzâq bin 'Alî bin Ḥusayn, poetically called Fayyâd مولانا عبد الرزاق بن علي بن حسين المتخلص. به فیاض اللاحجی. He was born in Lâhijân, but as he lived for a long time in Qum, under Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666), he is also known as Qummî. He died, according to Rieu, Suppl., No. 324, where a copy of his diwân is noticed, about A.H. 1060 = A.D. 1650. Another copy is described in Bank. Lib. Cat., Vol. III, pp. 94-97.

Beginning :—

لی بر فراز مسند ال گرفته جا الم \*

This copy consists of Gazals in alphabetical order, fol. 1<sup>b</sup>; Rubâ'is, without any order, fol. 155<sup>a</sup>. It ends with a Sâqî Nâmah, which begins thus on fol. 169<sup>b</sup> :—

بیا ساقی اسباب می ساز کن سر خم بقام خدا باز کن

Written in Nīm Shikastah by Sayyid 'Alî of Thânîsar سید علی تھانیسری for one Shaykh Muḥammad Aḥsan.

Dated Shâh Jahânâbâd, 13th Dulqa'ad, the thirteenth regnal year of Muḥammad Shâh, i.e. A.H. 1143.

## No. 397.

foll. 101; lines 15; size  $8 \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times \frac{1}{4}$ .

دیوان کلیم

DĪWÂN-I-KALĪM.

The Dīwān of Mirzā Abū Ṭālib, with the poetical title Kalīm مرزا ابر طالِب کلیم همدانی. He was born in Hamadan, but, as he lived for some time in Kāshān, he is sometimes called Kāshī. He came to India during the reign of Jahāngir, and, shortly after Shāh Jahān's accession, attached himself to the Imperial Court, receiving from the emperor ample rewards for composing poems on occasional events. He died, according to the best authorities, A.H. 1062 — A.D. 1651.

This copy of the Dīwān consists chiefly of Gazals, arranged in alphabetical order.

Beginning:—

بدل کردم بستی عاقبت زهد زبانی را

The copy is incomplete, and the Gazals break off abruptly in the middle of the letter د (dāl). The Gazals are followed by a fragment of a treatise on Muḥammadan law, dealing with matrimonial questions (foll. 95<sup>a</sup>-101<sup>b</sup>).

Written in Nim Shikastah with notes and additional verses on the margins.

Not dated, apparently 19th century.

## No. 398.

foll. 29; lines 15; size  $10\frac{1}{4} \times 6$ ;  $7 \times 4\frac{1}{4}$ .

دیوان نسبتي

DĪWÂN-I-NISBATĪ.

Selections from the Dīwān of Maulānā Nisbatī of Thānīsar, مولانا نسبتي تھانیسری, near Lahore, who was still alive in A.H. 1062 — A.D. 1651. See Bankipur Lib. Cat., Vol. iii, pp. 104-105.

Beginning with Gazals in alphabetical order:—

بکوی یار بنا کرده اند خانه ما      بشاخ زلف نهادند آشپزخانه ما

The copy ends with a few Rubá'is on fol. 27<sup>a</sup>.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated, apparently 19th century.

## No. 399.

fol. 96; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان صیدی

DÎWÂN-I-ŞAYDÎ.

A somewhat rare copy of the lyrical poems of Mullâ Sayyid 'Alî, with the poetical *nom de plume* Şaydî, of Teherân, ملا سید علی who came to India during the reign of Shâh Jahân, in A.H. 1064 — A.D. 1653. He enjoyed the warm favour of the emperor's accomplished daughter Jahân Ârâ Begam, and died in Delhi A.H. 1069 — A.D. 1658.

This copy consists chiefly of *Gazals* arranged in alphabetical order.

Beginning:—

شد بسکه از خرام تو تغئیر حالها \*

The *Gazals* are followed by a few *Qit'ahs* on fol. 95<sup>a</sup> and *Rubâ'is*, fol. 95<sup>b</sup>.

Written in good *Nasta'liq* within gold and coloured-ruled borders.

Not dated, apparently 17th century.

A note at the end runs thus:—

موافق نسخه منقول عنه نوشته شد

The last two folios are pasted over with patches of thick paper.

## No. 400.

fol. 87; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان بیخود

DÎWÂN-I-BÎKHWUD.

The *Diwân* of Mullâ Jâmi, poetically surnamed *Bikhwud*, ملا جامی بیخود. He was a native of Lahore, and flourished in the reign of Shâh Jahân. He also wrote a *Magnawî*, entitled *حسن و دل* "Beauty and Heart" (Comp. Rieu, II, p. 741<sup>b</sup>), and died, according to *Sarkhwush* (Sprenger, p. 110), in A.H. 1086 — A.D. 1675; but the chronogram *جام حمد بیخود شد*, quoted by Sprenger, *loc. cit.*, gives A.H. 1084 — A.D. 1673.

This copy of the poet's *Diwân* consists chiefly of *Gazals* in alphabetical order, and some *Rubâ'is* without any order.

Beginning with Gazals:—

ز نیرنگ هجرم جلو ات ای رشک معشرها الم \*

Written in minute Nasta'liq within gold and coloured-ruled borders.

Dated, on fol. 99<sup>b</sup>, 27th Jumâdâ I, A.H. 1114.

### No. 401.

fol. 52; lines 16; size 9×4½; 7×3.

دیوان عشق

DÎWÂN-I-'ISHQ.

An extremely rare copy of the lyrical poems of 'Ishq, عشق.

Several poets bearing the Takhalluṣ 'Ishq are noticed by the biographers of Persian poets. The present author seems to be identical with Mirzâ Abd-ullah 'Ishq, مرزا عبدالله عشق بن مرزا محمد شافع, son of Mirzâ Muḥammad Shafī', mentioned in the Riyâḍ-ush-Shua'ra (Bankipur Lib. Copy, fol. 277<sup>a</sup>), where, among the verses quoted by the author of the said Taḍkirah, one, viz. the first on fol. 7<sup>a</sup>, is found here. In Riyâḍ we are told that the poet died in the reign of Shâh Sulaymân Ṣafawī, who reigned A.H. 1077-1105 = A.D. 1667-1694, and that one of his ancestors, Mirzâ Dâ'ūd, was closely connected with the Ṣafawī kings of Persia. On fol. 45<sup>b</sup> the poet refers to the Anwâr-i-Suhayli of Ḥusayn Wâ'iz-ul-Kâshifī (d. A.H. 910 = A.D. 1504) thus:—

گر نویسند بآب و زر و گوهر صد بار / نشود نسخه انوار سبیلی مصصف

Beginning:—

بمحمد الله که امشب سوختم پروانه خود را

چراغان کردم از شمع رخى کاشانه خود را

Contents:—

Gazals in alphabetical order, fol. 1<sup>b</sup>. \* A long Qaṣidah of sixty verses on fol. 43<sup>a</sup>, beginning:—

شد ز میخانه هوا بهار / سائرزو نشان گل سرشار

Tarkīb-bands, on fol. 46<sup>a</sup>, beginning:—

ای از آئینه خود داده بضمایان روها الم \*

Ruhâ'is, on fol. 51<sup>a</sup>, beginning:—

بیهوش شدم ز ترک سائرنوشتی الخ •

Written in beautiful Nasta'liq within gold-ruled borders with an illuminated head-piece. On fol. 52<sup>a</sup> the following note, written in red in the same hand as the MS. itself, says that the copy belonged to one Shaykh Muḥammad Amjad:—

مالک بالاستحقاق شیخ محمد امجد •

The date of transcription given between the last two lines, at first sight reads "A.H. 1050," but closer inspection shows that it is "11050" which evidently stands for "1150."

## No. 402.

fol. 589; lines 31 (in 4 coll.); size 14×8½; 11½×6½.

دیوان صائب

DĪWÂN-I-ŞĀ'IB.

A very valuable autograph copy of a large collection of the Gazals of the famous poet Šā'ib, with his original name Mirzā Muḥammad 'Alī مرزا محمد علی صائب. His ancestors belonged to Tabriz, but during the time of Shāh 'Abbās II the family removed to Isfahān, where he was born in about A.H. 1012 = A.D. 1603. He came to India during the latter period of Jahāngir's reign, and found a most benevolent patron in Zafar Khān, the governor of Kābul, who brought him to the court of Shāh Jahān. Towards the end of his life he returned to Persia, and received the title of Malik-ush-Shu'arā from 'Abbās II. He died in Isfahān A.H. 1088 = A.D. 1677. He is admitted on all hands to be the greatest among the modern Persian poets, and is the creator of a new style of poetry. He was also well versed in Turkish, and most copies of his diwān contain poems in Turkī. This copy of the diwān, consisting chiefly of Gazals in alphabetical order, begins thus, like most copies:—

اگر نه مدد بسم الله بودی تاج عنوانها

نگشتی تا قیامت نو خط شیراز دیوانها

Written in beautiful minute Shikastah hand within gold-ruled borders with a beautifully illuminated head-piece and a double-page 'Unwān.

This valuable copy has an illuminated parallelogram on the

fly-leaf containing two verses of the poet, the first of which runs thus :—

معوکی از صفحہ دلہا شود آئر من  
من حمل ذوقم کہ می یابند از گفتار من

These verses, written in the same hand as the MS. itself, are introduced by the words *راوند سائب*, i.e. "written by Šâ'ib," and are followed by a seal of the poet bearing the inscription *مصدق علی سائب*. On the right-hand side of the aforesaid verses is a note by *Muhammad Bâqir ul-Mûsawi un-Nishâpûri*, entitled *Siyâdat Khân*, in which it is said that this MS. was written for *Zafar Khân* of *Kâbûl* by *Mirzâ Šâ'ib* himself, and was in the possession of *Ni'mat Ullah Khân*, who, towards the end of A.H. 1138, presented it to the writer of the note.

Two other notes, dated A.H. 1192 and 1206, are found on the same folio.

### No. 403.

fol. 602; lines (centrl. col.) 15; (margl. col.) 28;  
size  $11\frac{1}{2} \times 6$ ;  $10 \times 5$ .

#### THE SAME.

Another copy of Šâ'ib's diwân, containing *Gazals* in alphabetical order, *Mufridât* or single verses (fol. 580<sup>b</sup>), beginning as in *Bankipur Lib.* copy No. 341; unfinished *Gazals*, known as *الحجب العکس*, fol. 596<sup>a</sup> (margin).

Written in fair *Nasta'liq* within coloured-ruled borders.

A versified colophon on the last folio says that the MS. was copied at the request of one *Muhammad 'Arif Qâdi* by *Hâtim* in A.H. 1114.

A seal of *Dilâwar 'Ali* of 'Âlamgîr's time bearing the date A.H. 1097 or 1067 is found on the fly-leaf. It is evident that this seal was impressed long after the death of the said *Dilâwar 'Ali*, by a different person.

### No. 404.

fol. 512; lines 17; size  $10 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

#### THE SAME.

Another copy of Šâ'ib's diwân, containing *Gazals* in alphabetical order, *Matâli* or opening verses, alphabetically arranged, fol. 4161<sup>b</sup>; *Mutafarriqât* or detached verses, likewise in alphabetical order, fol. 430<sup>b</sup>.

Written in fine Nim-Shikastah hand.  
Not dated, apparently 18th century.

### No. 405.

fol. 76; lines 15; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان کاتب

DÎWÂN-I-KÂTIB.

A slightly defective copy of the lyrical poems of a poet who adopts the poetical *nom de plume* Kâtib, کاتب

Beginning, with a Qaṣidah in praise of 'Alī:—

تا بوندان جسم جلی باشد شیوهام مدح خاندان باشد

The Gazals in alphabetical order begins on fol. 4<sup>b</sup>:—

از دیدن ظاهری کی توبه بینی خدای را

موسی عمران ندید شمعش لقای را

The poet mentions Naẓîrî (d. A.H. 1022 = A.D. 1613) on fol. 39<sup>a</sup> and Šâ'ib (d. A.H. 1088 = A.D. 1677) on fol. 65<sup>a</sup>. It is therefore evident that he died some time after the last-mentioned date.

This copy consists chiefly of Gazals, and breaks off in the middle of the letter *z*. Fol. 76 should be followed by fol. 57.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

### No. 406.

fol. 135; lines 12; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

دیوان شوکت

DÎWÂN-I-SHAUKAT.

A valuable copy of a selection of the lyrical poems of Muḥammad Ishâq Shaukat of Bukhârâ, محمد اسحاق شوکت بخاری, who finally settled in Işfahân, where he died in A.H. 1107 = A.D. 1695.

Beginning:—

ز خود بگریه تلخم حلاوت دگر است

خنده گل خوش این گلاب را شکر است

A Turkish commentary on the poet's diwân is noticed in G. Flügel, i., p. 590.

This copy contains a selection of the poet's *Gazals* arranged in alphabetical order.

Written in good Nasta'liq within gold-ruled borders on gold sprinkled paper, with an illuminated 'Unwân. Copied, A.H. 1125, i.e. 18 years after the poet's death, by Muhammad Ismâ'il of Tabriz at Isfahân.

### No. 407.

fol. 99; lines 17; size  $8\frac{1}{4} \times 5$ ;  $6\frac{1}{4} \times 2\frac{1}{4}$ .

دیوان خلیل

DÎWÂN-I-KHALÎL.

A collection of poems by a poet who adopts the takhalluṣ Khalîl خلیل. From the chronograms on fol. 47<sup>a</sup>-49<sup>a</sup> it would appear that he lived under Aurangzib (A.H. 1069-1119 = A.D. 1659-1707) whom he praises in laudatory terms. The last date found is A.H. 1107 = A.D.

The MS. is a defective one, and opens abruptly thus:—

شد بعشق او مرا گر مطلبی حاصل چه شد

خواهش مد مدعی ناز را دارم هنوز

The first part of the copy comprises *Gazals* in alphabetical order, followed by a series of detached verses on fol. 28<sup>a</sup>. Mu'am-mâs, fol. 34<sup>a</sup>; Rubâ'îs, fol. 41<sup>b</sup>; chronograms, fol. 47<sup>a</sup>; short Maṣnawîs, fol. 49<sup>b</sup>.

Written in fair Nasta'liq with additional verses on the margins

Not dated, apparently 18th century.

### No. 408.

fol. 336; lines 14; size  $9 \times 4\frac{1}{4}$ ;  $6 \times 2\frac{1}{4}$ .

کلیات خاشع

KULLIYÂT-I-KHÂSHI'.

A rare copy of the poetical works of Khâshî' خاشع, whose full name remains in obscurity. It is evident from the following line on fol. 71<sup>b</sup>, that the poet came to India from Irân:—

دل ما خوش که بهند آمده ایم از ایران •

The exact date of the poet's death is also not known, but from the panegyric poems and verses addressed to the Emperors Âlamgir and Bahâdur Shâh, we can reasonably infer that the poet flourished in their reigns. The latest date found in the work, is a chronogram expressing the date of Bahâdur Shâh's accession to the throne in A.H. 1119 = A.D. 1707.

Beginning:—

لی جلالت نطق را کک از بیان انداخته •

The work consists of Qasidâhs without any alphabetical order, fol. 1<sup>b</sup>; Tarji'band, on fol. 50<sup>a</sup>; a Maṣnawî, fol. 53<sup>b</sup>; chronograms, fol. 63<sup>a</sup>; Gazals, in alphabetical order, fol. 79<sup>b</sup>; Rubâ'is, without any order, fol. 223<sup>b</sup>.

Written in fair Naasta'liq within gold and coloured-ruled borders with an illuminated head-piece on fol. 1<sup>b</sup> and 79<sup>b</sup>. Additional verses are found on the margins throughout the copy.

Unfortunately the folios towards the end are in considerable confusion. The right order seems to be:—1-192, 296, 193-198, 301, 199-290, 307-310, 291-294, 303-306, 311, 297, 295, 302, 299-300, 312-336.

Not dated, apparently beginning of the 18th century.

A seal of Dilâwar 'Alî of 'Âlamgir's reign, dated A.H. 1162, is found on the fly-leaf.

### No. 409.

fol. 347; lines 19 (4 coll.); size 12 × 9½; 9½ × 7.

حملة حیدری

#### HAMLAH-I-HAYDARÎ.

A poetical account of the prophet and the first four Khalîfs, based on the Ma'ârij-un-Nubuwwat of Mullâ Miskin, by Mirzâ Muḥammad Rafî' Khân, with the takhalluṣ Bâdil مرزا معبد رفیع. خان بادل. He was at first attached as Diwân to Prince Mu'izz-ud-Dîn, whose mother was his own sister, but later on became the governor of Gawâliyar, and then of Bans Bareilly. He died in Delhi, A.H. 1123 = A.D. 1711.

Beginning:—

بنام خداوند بسمل بخش خرد بخش و دین بخش و دین بخش

For full particulars of the author and his works see Bankipur Lib. Cat., Vol. III, p. 374, etc.

This copy does not contain the continuation by Muḥammad Šâdiq Âzâd.

Written in ordinary Nasta'liq on coloured papers within coloured-ruled borders with an illuminated head-piece. The headings are written in red throughout.

Dated A.H. 1147.

Scribe:—سید مرتضیٰ.

### No. 410.

fol. 117; lines 15; size  $7\frac{3}{4} \times 4\frac{1}{4}$ ;  $5\frac{1}{2} \times 3$ .

دیوان بیدل

DIWÂN-I-BÎDIL.

A collection of the lyrical poems of Mirzâ 'Abdul Qâdir Bîdil bîn Mirzâ 'Abd-ul-Khâliq مرزا عبد القادر بیدل بن مرزا عبد الخالق, who originally belonged to the Turkish Chagatâ'i tribe of Arlâs, but was born in 'Azimâbâd (Patna), A.H. 1054—A.D. 1644. He was of great stature, and, according to some authorities, at first adopted the takhalluṣ of Ramzî. He spent his last days in Delhi, where he died on Thursday, the 4th Şafar, A.H. 1133—A.D. 1720. He was also well versed in Turkish. His complete works are said to amount to between ninety and a hundred thousand lines.

This collection, consisting chiefly of Gazals in alphabetical order, begins thus:—

لی آئینۂ حسن تمنا ی نوجانها الم \*

Written in fair Nasta'liq.

Not dated, apparently 19th century.

Two seals of one Sayyid 'Abd-ul-Bâqit, dated A.H. 1221, are found on fol. 1<sup>b</sup> and 117<sup>b</sup> respectively.

### No. 411.

fol. 117; lines 12; size  $9\frac{1}{4} \times 5\frac{1}{4}$ ;  $6 \times 2\frac{3}{4}$ .

حلاج وحداد

HALLÂJ WA HADDÂD.

A mystical Maṣnawî dealing with the story of the cotton-cleaner and the blacksmith, by Muḥammad Ṭâhir, poetically surnamed 'Alawî, of Kâshân محمد طاهر علوی الکاشانی. He came to India, and flourished under Muḥammad Nâsir-ud-Dîn Shâh (A.H.

1131-1161 = A.D. 1719-1748), to whom he dedicated the present work, which he completed in A.H. 1140 = A.D. 1727 (cf. fol. 115<sup>a</sup>).

Beginning, as in Sprenger, p. 328:—

بنام آنکه داد از رشته آه چو عقد سبزه دلها را همه راز

Written in good Nasta'liq within gold-ruled borders with a double-page 'Unwān and two illuminated head-pieces in the beginning.

The colophon, dated A.H. 1144 (wrongly written یک هزار instead of هزار و یکصد و چهل و چهار), says that the copy was transcribed by the poet's pupil Muhammad Arshad.

The colophon is followed by a seal of Ṣalāḥ-ud-Dīn Khān of Muhammad Shāh's time, dated A.H. 1145.

The MS. is worm-eaten.

## No. 412.

fol. 95; lines 15; size  $9\frac{1}{2} \times 6$ ;  $6 \times 3$ .

دیوان حیا

DĪWÂN-I-HAYĀ.

The Dīwān of Sheo Rām, poetically surnamed Hayā حیا, a Kāyath Hindū of Akbarābād. He was the son of Bhagwatī Mal, a *Mutaʿaddī* (accountant) of 'Aurangzib's Wazir Nawwāb Asad Khān. He was a pupil of Mirzā Bidil of Patna, and died, according to 'Alī Ḥasan's *Ṣubḥ-i-Gulshān*, p. 144, in A.H. 1144 = A.D. 1731.

Beginning as in Ethé, Bodl. Lib. Cat. No. 1171:—

می برد دیرو حرم از خود دل دیوانه را

طرح صحیفه با دو شمع افتاد این پروانه را

Contents:—Gazals in alphabetical order, fol. 1<sup>b</sup>; Rubā'is, fol. 80<sup>b</sup>; Mukhammas, fol. 89<sup>b</sup>; Mu'ammiyāt, fol. 92<sup>a</sup>; Chronograms, fol. 92<sup>b</sup>; Qit'ahs, fol. 94<sup>a</sup>.

Written in good Nasta'liq within red-ruled borders with an illuminated head-piece. Foll. 2<sup>a</sup>-9<sup>b</sup> are written in a different hand. Additional verses are found on the margins. Spaces are left blank in many places.

Not dated, apparently 18th century.

## No. 413.

fol. 148 ; lines 11 ; size  $8\frac{1}{2} \times 5\frac{1}{2}$  ;  $6 \times 3$ .

دیوان ثابت

## DÎWÂN-I-ŞÂBIT.

The Diwân of Mir Muḥammad Afḍal, with the Takhallus *Şâbit* میر محمد افضل ثابت, of Badakhshân. He was the nephew of Himmat Khân Badakhshî (son of Islâm Khân), and died in Shaḥbân, A.H. 1151 = A.D. 1738.

Beginning :—

لی کہ وابستہ حرف تو بود نظم بیان الخ

This copy of the poet's Diwân consists of Qasîdahs including some elegies, fol. 1<sup>b</sup> ; Gazals in alphabetical order, fol. 95<sup>b</sup> ; Qit'ahs, intermixed with single verses, Rubâ'is and chronograms, fol. 140<sup>b</sup> ; Mukhammasât, fol. 144<sup>b</sup>.

The MS. is defective towards the end.

Written in fair Nasta'liq with occasional headings in red.

The copy is not dated, but a seal of the poet's pupil Shîr Afgan Khân, bearing the date A.H. 1151, is found on the fly-leaf at the beginning. It is therefore probable that the transcription was made immediately before or after the poet's death. Several seals on the same fly-leaf are effaced.

## No. 414.

fol. 183 ; lines 13 ; size  $8\frac{1}{2} \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

دیوان توفیق

## DÎWÂN-I-TAWFÎQ.

The Diwân of Tawfîq Kashmîrî توفیق کشمیری, who, according to Sham'-i-Anjuman, p. 99, died 89 years old, towards the end of the 12th century A.H. The latest date found in this copy is A.H. 1188 = A.D. 1774 (fol. 64<sup>a</sup>).

Beginning :—

آفرین باد بر آن صانع بی‌شیر و چرا الم

The Diwân consists of Maghawis, fol. 1<sup>b</sup> ; Qasîdahs, fol. 20<sup>b</sup> ; Tarji'bands, fol. 41<sup>a</sup> ; Tarkîb-bands intermixed with a few Qasîdahs, fol. 45<sup>b</sup> ; Qit'ahs and chronograms, fol. 59<sup>a</sup> ; Gazals in alphabetical order, with some detached verses, fol. 64<sup>a</sup> ; a Sâqî

Námah, fol. 168<sup>b</sup>; Mukhammasât, fol. 169<sup>b</sup>; Rubâ'is, fol. 180<sup>b</sup>; Mustazâd, fol. 183<sup>a</sup>.

Written in Indian Ta'liq for Shaykh Gulâm Muḥammad Qâdirî Chishtî Nizâmî, better known as Miskin Shâh, by his disciple (name illegible).

Dated 15th Shawwâl, A.H. 1252.

### No. 415.

fol. 123; lines 15; size 12×7; 9×4½.

حاتم طائي

HÂTIM TÂ'Î.

A poetical version of the most popular fable "Hâtîm Tâ'î," by Shaykh Farḥat Ullah, poetically surnamed Farḥat bin Shaykh Asad Ullah شيخ فرحت الله فرحت بن شيخ اسد الله, who in the following copy of his Urdû Dîwân (fol. 32<sup>b</sup>) calls himself a pupil of Shaykh Gulâm 'Alî Râsikh of Patna.

Farḥat died at Patna A.H. 1191 — A.D. 1777. According to the poet's statement on fol. 2<sup>b</sup>, he wrote the poem for a European gentleman called here مسٹر فریدل.

The MS. is defective at the beginning as well as towards the end. It opens abruptly with the following line:—

مدح تو افزون ز حد گفتگو جایی تو برون ز حد جستجو

Written in fair Nasta'liq with headings in red.

Not dated, apparently 18th century.

### No. 416.

fol. 63; lines 14; size 9½×6; 7×4.

دیوان فرحت (اردو)

DÎWÂN-I-FARḤAT (URDŪ).

The Urdû Dîwân of the same poet Farḥat (noticed above), consisting of Gāzals in alphabetical order, including a few Qit'ahs and Rubâ'is.

Beginning:—

کیا حسن میں بیان کروں اوس بیصاحب کا الم •

The MS. is defective towards the end.

Written in Shikastah.

Not dated, apparently 18th century.

## No. 417.

fol. 54; lines 12; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

دیوان مظهر جانجنان

DĪWÂN-I-MAẒHAR JANJÂNÂN.

The Diwân of Shams-ud-Dīn Ḥabīb Ullah with the takhalluṣ Maẓhar, better known as Jân Jânân شمس الدین حبیب اللہ. المتخلص به مظهر المعروف به جانجنان. He was born, according to his own statement, on fol. 1<sup>b</sup>, A.H. 1110 = A.D. 1698, and died, according to Rieu i, p. 363<sup>a</sup>, in A.H. 1195 = A.D. 1780.

The Diwân is preceded by a short prose preface containing an autobiography of the poet. It begins thus:—

بعد حمد و صلوات فقیر جانجنان منخلص به مظهر الم \*

The Diwân begins thus:—

آہی نرزد بربوی گران خواب بخت ما الم \*

It consists of *Gazals* in alphabetical order, fol. 2<sup>b</sup>; single verses and *Rubâ'is*, fol. 48<sup>a</sup>; *Maṣnawis*, fol. 49<sup>a</sup>; *Mukhammasât*, fol. 49<sup>b</sup>; *Musaddasât* and *Wâsûkhts*, fol. 51<sup>a</sup>. It ends with a *Qit'ah*, on fol. 53<sup>b</sup>.

Written in *Shikastah* for one *Sitâ Râm*, son of *Lâlâ Gauri Sahâi* of Lucknow, by *Baijnâth Sahâi*, poetically surnamed 'Adli. The headings are in red. Additional verses are found on the margins.

Dated 16th *Dul-hijjah*, A.H. 1249.

The MS. is slightly worm-eaten.

## No. 418.

fol. 260; lines 15; size  $11\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

دیوان واقف

DĪWÂN-I-WÂQIF.

The Diwân of Maulânâ Nûr-ul-'Ayn with the Takhalluṣ Wâqif, son of Maulânâ Amânât Ullah مولانا نور العین واقف بن مولانا امانت اللہ. He is generally thought to have been a native of *Patiyâlah* in the

Panjâb, but see Bankipur Lib. Cat., Vol. III, No. 424. He died in A.H. 1200 = A.D. 1785.

Beginning:—

لی بہ بزم شوق تو نالی ز ہر سو سازها الم •

The copy consists of Gazals in alphabetical order, fol. 1<sup>b</sup>; Qit'ahs and Rubā'is, fol. 242<sup>b</sup>; Tarji'bands, fol. 249<sup>b</sup>; Mukhammasât, fol. 259<sup>b</sup>.

Written in clear Nasta'liq within gold and coloured borders with a profusely illuminated head-piece.

Dated 19th Shawwâl, A.H. 1202.

Scribe:—ملا مصد کمال.

### No. 419.

fol. 313; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

THE SAME.

Another copy of Wâqif's Diwân, arranged like the preceding copy.

Written in small Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Rajab, A.H. 1203.

### No. 420.

fol. 86; lines 11; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

دیوان جوہری

DÎWÂN-I-JAWHARÎ.

The lyrical poems of Maulânâ Âyat Ullah, poetically surnamed Jauhari جوہری مولانا آیت اللہ, of Patna, mentioned in Sprenger, pp. 184, 244. He died in A.H. 1200 = A.D. 1785.

The Diwân consists chiefly of Gazals arranged alphabetically.

Beginning:—

الا لی ساتھی وحدت تو بکشا راز دلہا را •

Written in Indian Ta'liq on yellow-coloured papers. Additional poems by the poet in praise of the Prophet are occasionally found on the margins.

Not dated; 19th century.

## No. 421.

fol. 42; lines 15; size  $14\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 5$ .

آصف نامہ

## ÂŞAF NĀMAH.

A short Maṣnawī poem dealing with the campaign of Nawwāb Âşaf-ud-Daulah of Oudh (A.H. 1188-1212 = A.D. 1774-1797) against Gulām Muḥammad Khān, who, after imprisoning and assassinating Muḥammad 'Alī Khān, forcibly took possession of the government of Rāmpūr. Âşaf, espoused the cause of Muḥammad 'Alī's infant son Aḥmad 'Alī, defeated and took Gulām Muḥammad prisoner, and restored the throne to Aḥmad 'Alī. The author, whose full name is unknown, adopts the Takhalluṣ Mauzūn موزون.

Beginning:—

بنام خداوند رب العباد      کہ ملک سلیمان بآصف پداد

Written in fair Nasta'liq within red-ruled borders with the headings in red and an illuminated head-piece. The MS. is full of clerical mistakes.

Not dated; 19th century.

The seals of Sulaymān Jah, Amjad 'Alī and Wājīd 'Alī, late kings of Oudh, are found at the end of the copy.

## No. 422.

fol. 96; lines 13; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

دیوان قیامت

## DĪWĀN-I-QIYĀMAT.

The Dīwān of a poet who adopts the Takhalluṣ Qiyāmat, with his original name Ġiyāṣ-ud-Dīn غیاث الدین قیامت, to which he refers on fol. 89<sup>a</sup>, l. 13. From a tārikh on fol. 22<sup>a</sup>, in which he gives the date of birth of his son, A.H. 1212 = A.D. 1797, we know that he was still alive in that year.

Beginning:—

بشنوید لی اهل عالم بشنوید      بشنوید لی آل آدم بشنوید

The copy begins with a Maṣnawī dealing with a religious controversy between the poet and a Brahmin at Mathrā. Qaṣīdahs,

fol. 6<sup>a</sup>; another Maṣnawī, fol. 13<sup>a</sup>; Qit'ahs, intermixed with satires and chronograms, fol. 16<sup>b</sup>; Ġazals in alphabetical order, fol. 22<sup>b</sup>; Mu'ammiyât Mustazâds, Rubā'is and Mukhammasât, fol. 89<sup>a</sup>.

Written in ordinary Nasta'liq.

Not dated; 19th century.

## No. 423.

fol. 59; lines 13; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

اقبال نامہ

### IQBÂL NÂMAH.

A poetical account, by an anonymous author, of the events connected with the accession of Wazir 'Alī Khān (the adopted son of Nawwâb Āṣaf-ud-Daulah) to the Masnad of Oudh at Lucknow, and his dethronement by Sir John Shore, who raised Nawwâb Sa'âdat 'Alī Khān (A.H. 1212-1229 = A.D. 1798-1814) to the Masnad.

Beginning:—

بنام خداوند انصاف و داد کہ اقبال با اهل انصاف داد

The poet speaks of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806) in the present tense, and also praises the Marquis Wellesley and Sir John Shore.

The title of the poem and the date of its completion, viz. 6th Dul-hijjah, A.H. 1215 = A.D. 1800, are found on fol. 59<sup>a</sup>.

Written in bold Nasta'liq with the headings in red.

Dated 3rd Jumâda I, A.H. 1216.

Scribe:—سید مصدق مہدی.

## No. 424.

fol. 299; lines 13; size  $6 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان برکت

### DÎWÂN-I-BARAKAT.

The Diwân of Barakat, whose original name, according to his son's statement in the colophon, was Barakat Ullah Khān

برکت الله خان. The poet seems to be identical with Sprenger's (Oude Catalogue, p. 186) Barakat, Barakat Allah Belgrāmy, who was in A.H. 1229 = A.D. 1813 at Calcutta in search of employment. The MS. is also endorsed *دیوان برکت بلگرامی*.

Beginning:—

ای ناکشوده پرده عذار جمیل را      هفکامه گرم ساختن قل و قیل را

The *Diwān* consists chiefly of *Gazals*, arranged in alphabetical order. It ends with some *Rubā'is*, fol. 294<sup>b</sup>, without any order.

Written in ordinary but distinct *Nasta'liq* within red-ruled borders with a faded 'Unwān and head-piece.

The colophon runs thus:—

بعون عفت الهی بتمام رسید دیوان قدیم بضط خلف برکت الله  
خان برکت تغلم غفره ذنبه و ستره عیوبه بتاریخ دوازدهم شهر ذیحجه  
روز جمعه سنه هفت جلوس متعدد اکبر .....

### No. 425.

fol. 277; lines 21; size  $13\frac{1}{2} \times 8$ ;  $10\frac{1}{2} \times 5\frac{1}{2}$ .

کلیات عیسی

### KULLIYĀT-I-'AYSHĪ.

The works of Tālīb 'Alī Khān 'Ayyshī, son of 'Alī Bakhsh طالب علی خان عیسی بن علی بخش. He was a native of Lucknow, and a pupil of Mirzā Muḥammad Aḥsan Qatīl and Muṣṣafī. He died, according to *Shubh-i-Gulshan*, p. 296, in A.H. 1240 = A.D. 1824. The last date found in the work is A.H. 1238 = A.D. 1822. See Karīm-ud-Dīn, Garcin de Tassy's translation, p. 376.

The work opens with a preface which begins thus:—

غازه رخساره شاهد معانی حمد صورت آنرینی \*

The first *Qasidah* begins thus on fol. 5<sup>b</sup>:—

ای بوجودت وجود علت امکان ما      عین خفایت ظهور عین ظهورت خفا

The work consists of *Qasidahs*, fol. 5<sup>b</sup>; *Gazals* in alphabetical order, fol. 41<sup>b</sup>; *Qit'ahs*, fol. 85<sup>a</sup>; *Chronograms*, fol. 93<sup>a</sup>; *Tarkīb-bands*, fol. 99<sup>a</sup>; *Mukhammasāt*, fol. 102<sup>b</sup>; *Rubā'is*, fol. 103<sup>b</sup>; *Maṣnawīs*, fol. 118<sup>a</sup>.

Then follows the prose work entitled *Khizân wa Bahâr* on fol. 169<sup>b</sup>. It ends with a collection of letters.

The Persian work of the poet is followed by his *Urdû diwân*, which begins thus on fol. 201<sup>b</sup>:—

غم نہیں ہو نہ اگر پس مرے مل جہاں  
واعب غیب نے دی طبع روان گنجِ روان

The *Urdû diwân* consists of *Qasidâhs*, fol. 201<sup>b</sup>; *Gazals* in alphabetical order, fol. 223<sup>b</sup>; *Musaddas*, fol. 255<sup>b</sup>; *Mukhammas*, fol. 257<sup>a</sup>; a romantic *Maṣnawî* introduced by the heading: *در بیان زادنِ برزنی*, fol. 264<sup>a</sup>; followed by another *Maṣnawî*, entitled *ہجرتِ بقال* (fol. 272<sup>a</sup>). At the end of this *Maṣnawî* we find a note in which it is said that the scribe of this copy found this *Maṣnawî* of fifty-three verses, written by the poet himself, in the shop of a grocer. *Marṣiyah*, fol. 274<sup>a</sup>; *Qit'ah*, fol. 277<sup>b</sup>.

Written in fair *Nasta'liq* with the headings in red.

It would appear from a colophon on fol. 84<sup>b</sup> that the copy was transcribed by "a friend of Muḥammad 'Alī" in A.H. 1242.

## No. 426.

fol. 145; lines 14; size 9½ × 6; 6 × 2½.

دیوان انیس

## DĪWÂN-I-ANĪS.

The *diwân* of Mohan La'l, poetically surnamed Anīs, son of Tūlā Rām *مولہن لعل انیس بن تولہ رام*. He belonged to the *Kāyath* family of Lucknow, and was a pupil of Makin. He was still alive in A.H. 1239 — A.D. 1823; a date expressed by the chronogram on fol. 144<sup>a</sup>, of the present copy.

Beginning:—

خداوند چنان کن بیخبر در عشق خود ما را  
کہ نشاند دل بیتاب ہرگز دین و دنیا را

The *Diwân* consists of *Gazals* in alphabetical order, fol. 1<sup>b</sup>; *Tarjibands*, fol. 112<sup>a</sup>; *Mukhammasât*, fol. 133<sup>b</sup>; *Rubâ'is*, fol. 138<sup>a</sup>; chronograms, fol. 143<sup>a</sup>.

Written in fair *Nasta'liq* within red-ruled borders. Additional verses are found on the margins.

Dated 7th Muharram, A.H. 1239.

## No. 427.

fol. 166; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{4}$ ;  $5 \times 2\frac{1}{2}$ .

جنات النعيم

JANNÂT-UN-NA'ÎM.

A metric version of the مفتاح الحقيقة, which contains a collection of thoughts and precepts relating to the rules and duties of the religious life, ascribed to the sixth Imâm Jâ'far bin Muḥammad ul-Şâdiq, who died A.H. 148 = A.D. 765.

Beginning:—

ابتدا بر ذکر نام ذالجلال انجمن آرلى جنات الرمال

The opening verses are introduced by the following line:—

بسم الله الرحمن الرحيم ففتح الابواب جنات النعيم

The author of the poem is not named anywhere, nor is there any clue to the time in which he lived.

The work is divided into 99 sections called لمعة. A list of the contents occupies fol. 165<sup>b</sup>-166<sup>b</sup>.

Written in a careless Nasta'liq with the headings in red.

Dated, fol. 165<sup>b</sup>; Kirmān, Wednesday, 4th Shawwāl, A.H. 1243.

## No. 428.

fol. 51; lines 11; size  $9 \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

افسانه معبوت

AFSÂNÂH-I-MAHABBAT.

A romantic poem on the love adventures of an Indian youth and a dâmsel, by a poet called Shukrî شكري, who composed it, as stated by himself on fol. 49<sup>b</sup>, in A.H. 1250 = A.D. 1834.

Beginning:—

لى همه خلق را درت مسجود بوجود آمد از تو شر مسجود

The title of the poem, the date of composition, and the name of the poet are found on fol. 49<sup>b</sup>-50<sup>a</sup>.

Written in ordinary Nasta'liq within gold and coloured-ruled borders with the headings in red and an illuminated head-piece.

Not dated; 19th century.

## No. 429.

fol. 61; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

دیوان مضطر

## DĪWÂN-I-MUḌṬAR.

The lyrical poems of Muḍṭar, whose two verses quoted in 'Alli Hasan's Subh-i-Gulshan, p. 423, are found here on fol. 10<sup>b</sup>. According to the said author the poet was a Hindû Kâyath of Lucknow, and his original name was Lâlah Mitthû Lâl. Several poets bearing the title Muḍṭar, almost all of whom lived in the 19th century, are mentioned by biographers. A reference to the poet Makin (d. A.H. 1221 = A.D. 1806) on fol. 10<sup>b</sup> suggests that this Muḍṭar was still alive in that year.

Beginning:—

دم بر طاق نسیان بقلم نرس کذبى را  
چو خواندم از دو ابروی تو بیت التخلی را

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

## No. 430.

fol. 43; lines 9; size  $7 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2$ .

ارژنگ معرفت

## ARZANG-I-MA'RIFAT.

A mystical poem in imitation of Maulânâ Jalâl-ud-Din Rûmî's famous Maḡnawî, and in the same metre and style, by an anonymous author, who composed it, as stated in the beginning, at the desire of his spiritual guide, Shâh Nizâm-ud-Din, entitled Niyâzi, of Bareilly. It is divided into two daftars or books, the first of which begins thus:—

بسمه شد از نائی و از نى سخن بر شده زان گفتگوها انجمن

The second daftar begins thus on fol. 23<sup>a</sup>:—

لى نظام الدين شه اقليم جان دى پور معرفت را ترجمان

Written in minute Nasta'liq with the headings in red.

Not dated; 19th century.

The name of the scribe, who calls himself الخلیق, appears on fol. 1<sup>a</sup>.

## Anthologies.

## No. 431.

fol. 272; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

تحفة الفقير وهدية الحبيب

TUHFAT-UL-FAQIR WA HADYAT-UL-HAQIR.

A very rare and valuable copy of an Arabic and Persian anthology, compiled by Sharaf-ud-Din 'Ali Yazdi (d. A.H. 858 — A.D. 1454) شرف الدين علي يزدي, the author of the well-known history of Timūr, entitled *Zafar Nāmah*. Sharaf enjoys a vast reputation as an elegant prose-writer, but at the same time he was a poet of no mean order. He was well versed in the art of composing verses, and his *Hulal-i-Mutarrax* and *Muntakhab-i-Hulal-i-Mutarrax*, on riddles and enigmas, were held in high estimation by later poets of distinction, so much so that the celebrated Jāmi based on them his own treatise on the same subject, entitled *Mu'ammā-i-Kabir* or *Hilyat ul-Hilal* (see Bankipur Lib. Catalogue, Vol. II, p. 45).

The present work, which seems to be hitherto unknown, contains a vast collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged according to the topics of which they treat.

Beginning :—

الحمد لله الكريم المنعم المبدع المفصل المتكرم

Unfortunately there is a lacuna after fol. 2, otherwise we might possibly have got some valuable information about the work. This folio suddenly breaks off in the middle of the praise of a certain royal personage to whom our author dedicates the work :—

اما دست در گردن این مطلوب و چنگ در دامن این مقصود وقتی  
ممکن شود که صدر این کذاب و دیباچه این خطاب بزیور دعالی دولت قاهرة  
و ثغالی حضرت زاهرة جذاب خلافت مآب حضرت گیتی پناهی موشع گردانی  
که جلاله جہاں و اکسره زمیں و زمیں طرق طاعت و ربانہ نباعت آن حضرت  
را گردن انقیاد نہادہ اند فاقہ زدگان خشک سال .....

After which fol. 3<sup>a</sup> abruptly opens in the middle of the description of the contents :—

..... لا وصف المصنوع من الفرق الى القدم الباب التاسع عشر  
 فيما يحتاج اليه من المكتوبات الخ •

The subjects, consisting of sixty-four Bābs, are enumerated on foll. 3<sup>a</sup>-4<sup>a</sup>.

The first Bāb begins thus on fol. 4<sup>a</sup> with an extract from the Diwān of 'Alī bin Abū Tālib :—

الباب الأول في التوحيد والتعبد والتسبيح والمنجاة والتضرع  
 الى الله تعالى - لامير المؤمنين علي كرم الله تعالى وجهه •  
 العجز عن درك الادراك ادراك الخ •

The above is followed by a Persian extract from the Diwān of Kamāl Isfahānī :—

ای صفات تو بیانها را زبانی انداخته الخ •

The sixty-third Chapter on متفرقات or miscellaneous (fol. 267<sup>b</sup>) treats of selected verses, beginning with a particular letter, arranged in alphabetical order, according to the first letter.

Written in ordinary but learned Nasta'liq within red-ruled borders with the headings in red.

The colophon is dated, Saturday, 19th Dulhijjah, A.H. 1019.

Scribe:—عبد الكريم ابن عبد القادر.

The first folio is supplied in a later hand. Lacunae after foll. 2, 4 and 6. Fol. 7 should be followed by fol. 9.

## No. 432.

fol. 88; lines (centre col.) 16; (margl. col.) 28;  
 size 9 × 4½; 8 × 4.

Two collections of poetical extracts compiled (1) by Muḥammad Tāhir of Naṣirābād محمد طاهر نصير آبادي, the author of the well-known Taḍkirah, who was born in A.H. 1027 = A.D. 1617 and died after A.H. 1092 = A.D. 1618; and (2) by Naṣira-i-Hamādāni نصيرلی حمدانی, who was still alive in A.H. 1015 = A.D. 1606.

(1) Begins with a preface by Tāhir :—

این نسخه کز آراستگی چون چمن است •

The preface is followed by some Qaṣīdahs and Maṣnawīs of Ṣā'ib.

On fol. 9<sup>b</sup> is another preface by Tâhir, in which he says that after the completion of the abridgment of Firdausi's *Shâh-Nâmâh* he began to make an extract from the poetical works of Šâ'ib. It begins with the following Qaṣidah of the poet with which most copies of his *Diwân* begin:—

اگر نه مدد بسم الله بودی تاج عنوانها اله \*

This section consists of selections from Šâ'ib's Qaṣidas, Maṣnawis and Gazals.

(2) Naṣirā-i Hamadāni's selection: It consists of extracts from the works of Aḥli Shīrāzi, fol. 70<sup>a</sup>; Jāmi, fol. 77<sup>a</sup>; Mullā Majdūb, fol. 84<sup>a</sup>; Mullā 'Alī Ridā Tajallī.

The colophon runs thus:—

مجموعه انتخابی استاد الافاضل مولفنا نصیرای همدانیست که بحکم  
ایشان بدو بی بضاعت (name effaced) تحریر نمود امید است که خاطر  
خواه طبع مبارک ایشان گردد و السلام تحریر فی شهر جمادی الاول  
(year effaced).

Foll. 1-84 are written in good Nasta'liq, foll. 65-86 in fair Nasta'liq, and foll. 78-88 in fine minute Nasta'liq. Fol. 84<sup>a</sup>, written in a careless hand by one Mirzā Muḥammad Muḥsin, is dated A.H. 1108.

The date of transcription in the colophon has been effaced by some mischievous hand. In the colophon of the collection No. 2 the scribe (name effaced) says that he copied it by order of the compiler, Naṣirā-i Hamadāni.

### No. 433.

fol. 278; lines 19 (in 4 coll.); size  $12 \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

خلائق لطائف الخیال

KHULĀṢAH-I-LATA'IF-UL-KHAYĀL.

The revised and shorter edition of Muḥammad Šālīḥ's *مصحف صالح* famous poetical anthology of Persian poets by Muḥammad Nāṣir, with the takhalluṣ Nuṣrat نصرته محمد ناصر, who, in A.H. 1157 = A.D. 1744, added to the original work a preface and two detailed indices. According to the chronogram گل انتخابی on fol. 11<sup>b</sup>, Muḥammad Šālīḥ completed the original work in A.H. 1104 = A.D. 1692. The selections are arranged in the form of an alpha-

betical *Diwân*, and to every specimen the name of the author is added on the right or left side in red ink.

Beginning of the preface, on fol. 1<sup>b</sup>:—

ای از تو بلند نازک و تاج سخن گوهر ز تو یافت بصر مواج سخن

Nuṣrat's first index, containing a list of the real names of the poets, quoted in the anthology, begins on fol. 4<sup>a</sup>; his second index, containing a list of their poetical names, on fol. 8<sup>a</sup>.

Another introduction on fol. 11<sup>a</sup>.

Beginning of the *Laṭā'if-ul-Khayāl*, fol. 11<sup>b</sup>:—

حبذا این کتاب فرخ فال که بود گلستان اهل کمال

This copy agrees with the one noticed in *Ethé*, India Office Lib. Cat., No. 1739. A large fragment of the original work is noticed in *Ethé*, Bodl. Lib. Cat., No. 1143.

Written in beautiful *Nim Shikastah* hand within gold-ruled borders with a sumptuously illuminated head-piece. The last four folios are written in a different hand.

Two seals of Ṣalāh-ud-Dīn Khān of Muḥammad Shāh's time, dated A.H. 1145, are found on the fly-leaf.

### No. 434.

fol. 312; lines (in 4 coll.) 20; size  $11\frac{3}{4} \times 7\frac{1}{4}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

#### THE SAME.

A slightly defective copy of the same work. It opens abruptly in the middle of the preface, thus:—

..... کردم از نامجویری زلفد نرد عرشمندان منصف الم

The arrangement is the same as in the preceding copy.

Written in ordinary *Nasta'liq* within red-ruled borders.

Not dated, apparently 19th century.

### No. 435.

fol. 318; lines 20; size  $9\frac{1}{2} \times 5$ ;  $3 \times 3\frac{1}{2}$ .

Another collection of Persian poetry by different poets, ancient and modern, beginning and ending with incomplete prose pieces. The earliest poet mentioned is Asadī Tūsī (d.o. 460 = A.D. 1068) and the latest, 'Alī Ḥazīn (d. A.H. 1180 = A.D. 1766).

Beginning abruptly in the middle of a prose-piece in praise of Bengal, *Jahāngir-Nagar* (Dacca), etc:—

..... راغبی نداشت و تلف شد تخم امل که کاشت الم

The poems, without any definite order, begin thus on fol. 10<sup>a</sup> :—

میشاید چشم زبر خاک بر روی بهشت  
هر که از خاک درش با خود برد یک سرمه وار

Written in ordinary Nasta'liq within coloured-ruled border.  
Not dated, apparently 19th century.

### No. 436.

fol. 51; lines 10; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2$ .

A short anthology of Persian verses, without any special arrangement. Prominent contributions are by Jāmi; Khusrāu Dihlawī; Ḥasan Dihlawī; 'Ismat Bukhārī; Ahlī Shirāzi; Salmān of Sāwab; Khwājū Kirmānī. It begins with a Gāzal by Jāmi, thus :—

بگذشت یار سربى اسیران نظر نکرد      کردیم ناله در دل سختش اثر نکرد

Written in good Nasta'liq within gold-ruled borders.  
Dated, Āgra, Rajab, A.H. 976.

### No. 437.

fol. 95; lines 40; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 6\frac{1}{2}$ .

A very badly damaged copy of a Persian anthology. The first thirty folios contain selections arranged according to subjects, and headed by the name of the author from whom the selection is made. Fol. 16<sup>b</sup> begins with verses introduced by the heading منفرقات, or Miscellaneous. The latter portion is without any order, and is in a hopelessly damaged condition.

Beginning :—

میدوم از سر حسرت به قفا مینگیزم الخ \*

Many folios are left blank.

Written in careless Nasta'liq.

Not dated, apparently 18th century.

### No. 438.

fol. 108; lines 12; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

A work of heterogeneous character consisting of selected verses from various poets, prescriptions, historical matter, documents, etc., etc.

Beginning :—

معشوق خورد ساله بمی رو نمی دهد •

On fol. 38<sup>a</sup> begins a Maṣnawī on sexual science :—

بنام آنکه نام پاک دارد •

The poetical extracts on foll. 65<sup>b</sup>-101<sup>b</sup> are arranged according to subjects, headed by the name of the authors.

Written in careless Nasta'liq hand.

Not dated, apparently 19th century.

## VIII. FABLES, TALES AND ANECDOTES.

### No. 439.

fol. 68; lines 15; size 10½ × 6½; 8 × 4½.

قصه چهار درویش

QIṢṢAH-I-CHAHĀR DARWISH.

The Tale of the Four Darwishes, which has become popular through the Hindūstānī translation entitled Bāḡ wa Bahār.

Beginning :—

نقش طرازان جمال شاهد حکایات رنگین و صورت پردازان معانی  
دلپذیر روایت نو آئین الم •

The work is generally ascribed to Amīr Khusrāu of Delhi (d. A.H. 725 = A.D. 1325), but Sir Wm. Onseley in his Catalogue, No. 417, attributes the authorship to one Muḥammad 'Alī Ma'ṣūm معصوم علی محمد.

The four tales are in the following order :—

Story of the first Darwish, fol. 1<sup>b</sup>.

Story of the second Darwish, fol. 17<sup>b</sup>.

Story of the third Darwish, fol. 32<sup>a</sup>.

Story of the fourth Darwish, fol. 55<sup>b</sup>.

The colophon says that this copy was transcribed from an old and rotten MS., the folios of which were worn-out, at the desire of Maulavī Sayyid Ṣadr-ud-Dīn Aḥmad, by Ṭālib-ur-Raḥmān.

Mangalkothī, and collated and compared by Ḥasib-ud-Dīn and Khādīm Ḥusayn.

Written in legible Indian Nasta'liq.

Dated, Monday, the 6th of Asārḥ, 1300 Bengali year.

### No. 440.

fol. 149; lines 17; size  $13\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

طوطي نامه

### TŪṬĪ NĀMAH.

A fine and elegant copy of the older and larger version of the well-known 'Tales of a Parrot,' by Diyā'i Nakhshabī دييار نخشبى (d. A.H. 761 = A.D. 1350), who composed it, A.H. 730 = A.D. 1330.

Beginning:—

مناجات بعصرت رازق الفعات في عشه كه رازق وحوش و طيور الم \*

It consists of fifty-two stories.

This beautiful copy is written in clear Indian Ta'liq within gold and coloured-ruled borders and contains a beautifully illuminated head piece. There is a large number of coloured illustrations, some of which are interesting.

The illustrations are to be found on fol. 6<sup>b</sup>; 19<sup>b</sup>; 21<sup>b</sup>; 27<sup>a</sup>; 48<sup>a</sup>; 51<sup>a</sup>; 54<sup>a</sup>; 56<sup>b</sup>; 59<sup>b</sup>; 62<sup>b</sup>; 70<sup>b</sup>; 73<sup>a</sup>; 76<sup>a</sup>; 80<sup>a</sup>; 82<sup>b</sup>; 84<sup>b</sup>; 88<sup>b</sup>; 90<sup>a</sup>; 93<sup>b</sup>; 100<sup>a</sup>; 102<sup>a</sup>; 105<sup>b</sup>; 108<sup>b</sup>; 112<sup>b</sup>; 114<sup>b</sup>; 117<sup>b</sup>; 120<sup>a</sup>; 123<sup>a</sup>; 126<sup>b</sup>; 128<sup>b</sup>; 130<sup>b</sup>; 133<sup>a</sup>; 134<sup>b</sup>; 137<sup>a</sup>; 139<sup>a</sup>; 141<sup>b</sup> and 145<sup>b</sup>.

Not dated, apparently 18th century.

### No. 441.

fol. 137; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 4$ .

A fragment of Nakhshabī's Tūṭī Nāmah, beginning as the preceding copy. It breaks off on fol. 93<sup>b</sup> in the middle of the fourteenth story, corresponding with fol. 56<sup>a</sup> of the above copy.

Fol. 94<sup>b</sup>-125<sup>b</sup>. A fragment of the Ma'din-ul-Jawāhir معدين الجواهر; see No. 447. It breaks off on fol. 125<sup>b</sup>, corresponding with fol. 94<sup>a</sup>, line 10, of the aforesaid copy.

Fol. 126<sup>a</sup>-137<sup>b</sup>. A repetition of the earlier portion of Nakhshabī's Tūṭī Nāmah.

The MS. is written in a careless and ugly Indian Ta'liq, and is full of clerical mistakes.

Not dated, apparently 19th century.

### No. 442.

foll. 92; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

بهارستان

### BAHĀRISTĀN.

A collection of moral anecdotes in prose and verse in imitation of Sa'di's Gulistān, by the celebrated Jāmī مولانا عبد الرحمن جامی (d. A.H. 898 = A.D. 1492), who composed it, A.H. 892 = A.D. 1487.

Beginning:—

چو مرغ امرنی بال ز آغاز نه از نیری حمد آید به پیراز

The work is divided into eight Rawḍahs, the seventh of which contains an anthology of Persian poets. For editions, translations and other particulars of the work see Ethé, Ind. Office Lib. Cat., No. 1383.

Written in very neat Indian Nasta'liq within red-ruled borders.

Dated, Rabī' I, A.H. 1270.

Scribe: ارادت علی.

### No. 443.

foll. 206; lines 12; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3$ .

لطائف الطوائف

### LATĀ'IF-UT-TAWĀ'IF.

A collection of jests, witty sayings, and anecdotes by 'Alī bin Husayn-ul-Wā'iz-ul-Kāshifī (the son of the well-known author of the Anwār-i-Suhaylī), better known as Šafī. The author completed the work (shortly after A.H. 939 = A.D. 1532), which he had begun but left unfinished, for the diversion of Sultān Shāh Muḥammad of Garjistān.

Beginning:—

بعد از ادای لطائف تعجیدات الهی و وظائف صلوة حضرت رسالت  
پناهی الخ

The work is divided into fourteen chapters, according to the persons, or classes of men, to which the anecdotes relate, as follows:—

1. The Prophet. 2. The Imāms. 3. Kings. 4. Nobles and Wazirs. 5. Learned men, secretaries, etc. 6. Arabs of the desert, elegant speakers, etc. 7. Shaykhs, 'Ulamā, Qādis, etc. 8. Philosophers and Physicians. 9. Poets. 10. Wags. 11. Misers, gluttons, and parasites. 12. Greedy persons, thieves, beggars, etc. 13. Children and Slaves. 14. Simpletons, liars and impostors.

Written in beautiful clear Nasta'liq on gold-sprinkled papers within double gold-ruled and decorated borders with a double-page profusely illuminated 'Unwān and an illuminated frontispiece at the beginning. Unfortunately the whole MS. is badly stained with water, and the contents are hardly legible.

The colophon written on gilded folios says that the MS. was written in Shāhjahānābād for Nawwāb Niẓār Muḥammad Khān Bahādur Shīr Jang, by Muḥammad Riḍā مصد ریا.

Dated Sunday, the 26th of Rabā' II., A.H. 1160.

### No. 444.

fol. 173, lines 15; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

#### THE SAME.

Another copy of the preceding work, beginning as usual. This copy is written in a careless and ugly Indian Ta'liq. Not dated, apparently 19th century.

### No. 445.

fol. 235; lines 17; size  $10\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

عیار دانش

#### 'IYĀR-I-DĀNISH.

A modernized version of Kalilah and Dimnah, in which the two introductory chapters, omitted by Husayn Wā'iz Kāshifi, have been restored, on the basis of Naṣr-Ullah's older version, by the famous Abul Faḍl 'Allāmi, ابر الفضل علامي, who completed it in A.H. 996 = A.D. 1588.

Beginning:—

سپس ازل و ابد خداوند را که کران تا کران انعم

The work consists of sixteen chapters and a khâtimah. For full particulars see Ethé, Ind. Office Lib. Cat., No. 767. The first 72 folios are written in bold Indian Nasta'liq and the remaining portion in careless Indian Nasta'liq. The first two folios and the last six are supplied in a later hand.

The newly added folios at the end are hopelessly rotten, and at the slightest touch they fall to pieces.

Not dated, apparently 19th century.

### No. 446.

fol. 183; lines 15; size  $3\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

سنگھاسن بتیسی

SINGHĀSAN BATTĪSĪ.

A very bad copy of the Persian translation of the *Sinhasanadvātrīṣaṭī* (or *Sinhasandvātrīṣaṭikā*, that is to say the thirty-two stories of the throne), also called *Vikarmacharitram*, or the stories of Rājah Vikramādityā, and the thirty-two statues (پرتلی). The translation was made in the reign of Jahāngir, A.H. 1019 = A.D. 1610, by Bahārmal بهار مل (for the different spellings of his name and other particulars; see Ethé, Ind. Office Lib. Cat., No. 1988).

Beginning:—

حمد و ثنای بی شمار آفریدگار که از طاعت و عبادت عبادان اله

Spaces for headings are left blank in many places.

Written in ugly and careless Nim Shikast by منیرا ناتھ چنورجہ and لالہ رام انوکرہ سنگھ.

Dated February, 1826.

### No. 447.

fol. 113; lines 19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

معدن الجواهر

MA'DIN-UL-JAWĀHIR.

A collection of moral tales and anecdotes in the style of Sa'di's *Gulistān*, written for Jahāngir, A.H. 1025 = A.D. 1616, by

Mulla Tarzi ملا طرزي. This copy is defective and incomplete, several folios in the beginning and at the end being wanting. It opens abruptly:—

..... در ظروف تنگ آب فراوان در تگنجد و پیروز تراند \*

And breaks off thus :—

خدا گواه افکون از زندگی ..... جان می سپارم جوان ...

The left side at the bottom of the last folio is pasted over with a thick patch, and the contents of the concluding passage are thus rendered illegible.

There are two redactions of the work, the fuller and the shorter. For particulars see Ethé, Ind. Office Lib. Cat., No. 793. This copy wants all the headings. Spaces have been left blank throughout.

Written in ordinary Ta'liq within red-ruled borders

Not dated, apparently 19th century.

## No. 448.

fol. 350 (pp. 700); lines 25; size 17 x 10 1/2.

بہستان خیال

## BŪSTĀN-I-KHAYĀL.

One of the largest and most popular Persian romances by Mir Muḥammad Taqī-ul-Ja'farī-ul-Ḥusaynī of Ahmadābād, in Gujarāt, with the takhalluṣ Khayāl الجعفری الحسینی میر محمد تکی خیال, who died in A.H. 1173 = A.D. 1759. It consists of a vast collection of historical legends and fairy tales, relating lengthily the endless and rather monotonous adventures and enterprises of three imaginary heroes, Shāh-zādah Mu'izz-ud-Dīn Abū Tamīm, Shāh-zādah Khwurshīd Tāj Baksh and Shāh-zādah Badr Munir, designated respectively as Šāhibqirān-i-Akbar, Šāhibqirān-i-A'zam and Šāhibqirān-i-A'gar, and of a large number of equally fictitious personages belonging to the species of Jinns and Paris, as well as to men. The author wrote it at the desire of his patron Nawwāb Raḡhīd Khān Bahādur, better known as Mirzā Rafī' Ullah (to whom the work is dedicated), and his brothers, Nawwāb Muḥammad Ishāq Khān Bahādur and Nawwāb Mirzā 'Alī Khān Bahādur (sons of Ja'far Khān, Nāzim of Bengal). The author commenced the work A.H. 1155 = A.D. 1742 at Shāh-jāhānābād.

and completed it, Dulhijjah, A.H. 1169 — A.D. 1755, at Murshid-  
âbâd.

The entire work, comprising not less than fifteen volumes, is divided into three great *Bahârs* or springs, the first two of which consist together of six volumes, while the third alone comprises nine. The *first Bahâr*, including the first two volumes, is styled Mahdi Nâmah مهدينامہ, and forms the Muqaddimah or preface to the whole work. It relates the history of Sultân Abul Qâsim Muhammad Mahdi, and of the other ancestors and predecessors of Sultân Mu'izz-ud-Din.

The *second Bahâr* or the *first Gulistân*, comprising the third, fourth, fifth, sixth and seventh volumes, is styled Mu'izz-Nâmah (معز نامہ) or Qâ'im Nâmah (قائم نامہ) or even Shâhibqirân Nâmah (شاهجیران نامہ), and relates the adventures of the Khalifah Mu'izz-ud-Din or al-Qâ'im Bi-Amrillâh, or the Shâhibqirân-i-Akbar. It is subdivided into a *Muqaddimah* or *first book* (جلد اول) and two *Gulshans*, i.e. the *second* and *third book* جلد دوم and جلد سوم, while each of the *Gulshans* consists of two *Gulzârs* گلزار.

The *third Bahâr* or the *second Gulistân*, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth volumes, is styled Khwurahîd Nâmah (خورشید نامہ), and relates the adventures of Shâhzâdah Mu'izz-ud-Din, Shâhzâdah Khwurahîd Tâj Baksh, and Shâhzâdah Badr-i-Munir. It is sub-divided into seven books (جلد), the second of which has been supplemented by an appendix, comprising two *Daftars*, called *Shâṭrs* (شطر) or *Sâṭrs* (سطر), and bearing the special title Shâh Nâmah-i-Buzurg شاهنامہ بزرگ.

A detailed description of this bulky romance is given in Bodl. Lib. Cat., No. 480. An abridged translation of the work in Urdû, by 'Âlam 'Alî, styled *Zubdat-ul-Khayâl*, was edited at Calcutta, 1834, in one volume.

This collection contains the work in fourteen separate volumes, in which the arrangement slightly differs from that of the volumes in the Bodleian Library. The present copy, endorsed جلد اول or the first volume, is the first volume of the *first Bahâr*, styled Mahdi Nâmah, and begins as usual:—

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرْجًا وَجَعَلَ الْفُلَّ سَرِجًا وَقَرَأَ مَغْنَمًا •

The colophon:—آخر شد جلد اول مهدينامہ.

## No. 449.

fol. 245 (pp. 490); lines and size same as above.

This volume, endorsed جلد دوم بوستان خیال, is the second volume of the Mahdī Nāmāh, and begins thus:—

آغاز جلد دوم مهدینامه - آمدیم بر سر داستان - راویان اخبار و نقلان  
 آثار چنین آورده اند که چون کوچک سلطان شاهزاده اسمعیل با شاه آگاه  
 منبرجه کوه قاف گشت \*

The concluding lines of this volume exactly agree with those of the second volume of the first Bahār (No. 10) of the Bodl. copy. The last words in this volume تمام شد جلد دوم مهدینامه are preceded by the following statement of the author:—

انشاء الله تعالى و تقدس بعد ازین شروع در معز نامه تمام و بتوفیق  
 ایزدی آن دفتر را تمام کرده بحضورشید نامه پردازم \*

Dated 20th Aghān, 1293 Bengali year.

This volume and the preceding one are written in fair Nasta'liq by Shaykh Aṣir-ud-Dīn Būhārī.

## No. 450.

fol. 349; lines and size same as above.

This volume, endorsed "جلد سوم بوستان خیال" and containing, according to a statement at the end, the two jilds (books) of the Mu'izz Nāmāh, is in fact the *first Gulshan* (in two Gulzārs or volumes) of the second Bahār or first Gulistān, corresponding to the fourth and fifth volumes of the whole work.

Beginning:—

ابتدای سخن بقام خداست که کریم و رحیم و راه نماست

Colophon:—

تمام شد جلد معز نامه و هر دو بخط خام سید ابو الحسن بنابرین پانزدهم  
 ماه کانون سنه ۱۲۹۳ بنگاله \*

Written in ordinary Indian Nasta'liq.

## No. 451.

fol. 229 (pp. 438); lines and size same as above.

This volume, which, according to the colophon, is the *third fild* of the *Mu'izz Nāmah*, is endorsed مجلد چهارم بوستان خیال.

Beginning:—

بعد حمد حضرت رب الانام جل جلاله و عم نواله •

Colophon:—

الحمد لله و المنة که جلد سیوم معز نامه باتمام رسید انشاء الله تعالى  
بعد ازین شروع در جلد چهارم نمائیم ...

Not dated. Written by the scribe of the preceding copy.

## No. 452.

fol. 192 (pp. 384); lines and size same as above.

The *fourth fild* of the second *Bahār*, styled *Mu'izz Nāmah*, or the end of the *first Gulistān*, endorsed مجلد پنجم بوستان خیال.

Beginning:—

آغاز جلد چهارم از بهار دوم از کتب بوستان خیال که آنرا معز نامه  
گویند - هر حمدی که بر زبان هر فردی جاری شود •

Colophon:—

بخطبر گذشت که گلستان اول را از کتب بوستان خیال درین مقام  
ختم نماید .....

Not dated. Written by the scribe of the preceding copy.

## No. 453.

fol. 297 (pp. 594); lines and size same as above.

The *second fild* of the *third Bahār* or *second Gulistān* of the *Bûstān-i-Khayāl*, endorsed as جلد ششم بوستان خیال but forming in fact the *ninth* volume of the whole work.

Beginning:—

آغاز کتب تاریخ الاعظم شاهنامه خورشیدی از تحریر حکیم اسفندیوس  
الهی - اما زاولی اخبار و فغان آثار و محدثان این داستان کهن الیم •

Colophon :—

الحمد لله و العنه که جلد دوم بهار سیوم کتاب بوستان خیال که خورشید  
نامه نام دارد باتمام رسید انشاء الله تعالی شروع در جلد سیوم خواهد  
رفت الحج \*

Written by the scribe of the preceding copy.  
Not dated.

### No. 454.

fol. 250 ; lines and size same as above.

This volume, endorsed جلد هفتم بوستان خیال, but originally corresponding to the *tenth* volume of the whole work, is, according to the colophon, the *third jild* of the *third Bahâr*.

Beginning :—

نیکو ترین معاصد و عالی ترین ائذیه سراوار جناب حضرت خالق  
البریه است الحج \*

Colophon :—

اما ..... مناسب چنان دید که جلد سیوم را از بهار سیوم  
از کتاب بوستان خیال درینجا باتمام رساند و جلد چهارم را مستدر باحوال  
صاحبقران اکبر شاهزاده معز الدین گرداند و جلد چهارم نیز مشتمل بر احوال  
هر سه صاحبقران خواهد بود و التوفیق من الله الملك الودود حق تعالی  
از گناهان مولف این کتاب محمد تقی الجعفری الحسینی منخلص  
بخیال در گذرد \*

Written in clear Indian Nasta'liq.

Dated Friday, 2nd Chayt, 1290 Bengali year, corresponding to  
A.H. 1300.

Scribe :— اثیر الدین بوهاری.

The colophon is followed by the words :—

جلد سیوم خورشید نامه \*

### No. 455.

fol. 198 (pp. 396) ; lines and size same as above.

The *fourth jild* of the *third Bahâr*, endorsed جلد هشتم بوستان  
خیال.

Beginning:—

انواع مصدات و ستایش و اقسام شکر و نیایش خداوندی را مرآت  
که گردنکشان عالم سر بدرگاه او بر خاک مدآلت نهاده الخ \*

Colophon:—

جلد چهار بهار سیوم کتاب بوستان خیال نیز درین مقام بهتمام رسید \*

Dated Sunday, the 12th Chayt, 1292 Bengali year, corresponding to A.H. 1303.

Scribe:—اثیر الدین بوهارمی.

The colophon is followed by the words خورشید نامه جلد چهارم.

### No. 456.

fol. 172 (pp. 344); lines and size same as above.

This volume, endorsed جلد نهم, is designated in the beginning as the *fifth jild* of the *third Bahār* and opens thus:—

زبان انسان شمع انجمن سخن وقتی تواند شد الخ \*

It is to be noticed that the beginning of this volume agrees verbatim with the *fourth jild* of the *third Bahār*, corresponding to the *twelfth volume* of the whole work, noticed in India Office Lib. No. 844 and Bodl. (*loc. cit.*).

Scribe:—Abul Hasan.

### No. 457.

fol. 184 (pp. 368); lines and size same as above.

This volume, endorsed جلد دهم بوستان خیال, is not styled or designated anywhere in the text. It begins with the adventures of Šāhibqirān-i-Akbar and opens thus:—

اما راویان اخبار و نقلان آثار چنین روایت کرده اند که چون صاحبقران  
اکبر پوست درخت لعل قهرم کند یسملی او بافته زوان شد تا بمنزل  
شیرویه رسید \*

Written by the scribe of the preceding copy.

### • No. 458.

fol. 148; lines and size same as above.

This volume, endorsed جلد یازدهم, according to the author's statement in the beginning (fol. 1<sup>a</sup>), as well as at the end, is the

first Shaṭr of the fourteenth volume of the Būstān-i-Khayāl. This and the following volumes contain a dedication to Nawwāb Sirāj-ud-Dawlah of Bengal.

In the beginning of this volume the author gives us the following particulars:—

آغاز جلد پانزدهم از بوستان خیال که مشتملست بر احوال صاحبقران  
 اصغر شاهزاده بدر منیر و احوال صاحبقران اعظم شاهزاده خورشید تاج بخش  
 و متعلقان آن دو پادشاه عالیشان و ملاقات طالبان با مطلوبان و وصل عاشقان  
 با معشوقان و معصبان با معجوبان ..... اما بعد چنین گوید  
 اضعف عباد الله المتعال محمد تقی الجعفری الحسینی المتخلص  
 به خیال که چون جلد هفتم بهار سیوم که بخورشید نامه علم اشتهار در عالم  
 برافراخته و جلد سیزدهم باعتبار اصل کتاب بوستان خیال که موشع و مزین  
 بزم نامی ..... نواب منصور الملک سراج الدوله بهادر هیبت  
 جنگ است بتمام رسید شروع جلد چهاردهم نموده می آید و چون در جلد  
 سابق تمام و کمال مشتمل بر احوال صاحبقران اعظم و متعلقان او بود این جلد  
 را مصدر باحوال صاحبقران اصغر شاهزاده بدر منیر اگر نایم از انصاف دور  
 نباشد و اکنون که کتاب نزدیک بتمامی رسیده اراده مصنف آنست که درین  
 جلد انشاء الله تعالی احوال صاحبقران اصغر و صاحبقران اعظم و متعلقان او را  
 ذکر نموده خورشید نامه را بتمام رساند و این جلد چون مشتمل بر دو احوال  
 است بدو شطر ترتیب یابد شطر اول احوال صاحبقران اصغر و دریم احوال  
 صاحبقران اعظم و متعلقان او و در جلد پانزدهم که خاتمه الکتاب است  
 تمام احوال صاحبقران اکبر شاهزاده معز الدین ابونعمین و بقیه طلسم بیضا  
 و کنفقدانی آن صاحبقران اکبر و رقعی آن شاهزاده نامور بتیید تحریر در آورده  
 کتاب را بزم نامی ..... نواب منصور الملک سراج الدوله  
 بهادر هیبت جنگ ..... تمام سازد ...

Again in the conclusion:—

بتمام رسید شطر اول از جلد چهاردهم در زمان کار فرمائی .....  
 نواب منصور الملک سراج الدوله بهادر هیبت جنگ ..... مسود این  
 لوزاق ..... محمد تقی الحسینی المتخلص بخيال ..... کمر همت  
 باختتام کتاب بوستان خیال بزم نامی و القاب گرامی او بسته است \*

Written in ordinary but legible Indian Nasta'liq.  
Not dated.

Scribe:—عبد الرحيم.

### No. 459.

fol. 309; lines and size same as above.

The *second Shafr* of the fourteenth volume of the Bûstân-i-Khayâl, endorsed جلد نوازدهم.

Beginning:—

آغاز شطر دوم از جلد چهاردهم که مشتملست بر دو فصل .....  
راویلی اخبار و ذقائن آثار بعد از حمد پروردگار و نعت سید ابرار النعم

In the conclusion we are told that the author dedicated four volumes out of the fifteen, to Nawwâb Sirâj-ud-Daulah of Bengal. By these four he most probably means the last four.

Written in good Nasta'liq by Aṣîr-ud-Dîn, the scribe of some of the volumes noticed above.

Not dated.

Four folios written in a different hand, and evidently belonging to some other volume of the work, are found at the end of this copy.

### No. 460.

fol. 198 (pp. 396); lines and size same as above.

The fifteenth or the last volume of the Bûstân-i-Khayâl, endorsed جلد سیزدهم. In the beginning of this volume the author distinctly tells us that this is the fifteenth volume; that he commenced to write it after completing fourteen volumes, and that it consists of two sections and the Khâtimah.

و اینک شروع در تحریر جلد پانزدهم که مشتملبر دو فصل و خاتمة الكتاب  
است نمود ...

The volume ends with an account of some of the exploits of Nawwâb Sirâj-ud-Daulah.

Beginning:—

الحمد لله الاول بلا اول و الآخر بلا آخر و لا معقب النعم

The name of the scribe is not given, but the copy is evidently due to the penmanship of Aṣîr-ud-Dîn of Bûhâr, the scribe of some of the volumes noticed above.

Dated 6th Muharram, A.H. 1302.

Almost all the volumes contain notes in the handwriting of the donor, Maulavi Sayyid Šadr-ud-Dīn Ahmad, to the effect that all the volumes were revised and collated under his supervision.

## No. 461.

fol. 331; lines and size same as above.

This volume, endorsed *منتخب بوستان خیال*, or "Selections from the *Būstān-i-Khayāl*," consists of the portions which are wanting in some of the volumes noticed above. It begins with an account of the birth of *Šāhzādah Khwurdād Tāj Bakgh*, preceded by the following note in the handwriting of the donor:—

ازینجا تا ورق ۹۶ از جلد اول خورشید نامه و جلد ششم بوستان خیال  
منقول گشت \*

Beginning:—

داستان ولادت شاهزاده خورشید تاج بخش - زلوبان اخبار و نقلات  
آثار و محدثان این داستان که در غوامض این دریای سخن \*

Again fol. 125<sup>a</sup> begins thus:—

از جلد هفتم - داستان نمید ملاقات روشن جبین بذت خور طلعت  
پر بران شهر یار سعادت قرین الم \*

Fol. 179<sup>a</sup> begins thus with the donor's note.

ازینجا تا هفده ورق از جلد ششم بوستان خیال و جلد اول خورشید  
نامه منقول است - داستان ولادت ملکه زهره جبین خطائی \*

Fol. 212<sup>a</sup> begins thus:—

از جلد دهم - احوال جگر یار که گل عارفش طعنه خوبی  
بر گلستان ارم زد \*

Fol. 264<sup>a</sup> begins:—

از جلد دوازدهم چند سطر از احوال ملکه خوبی روزگار زهره جبین  
خانی تاجدار نگاشته یار بداستان صاحبقران اعظم رجوع کنیم \*

The handwriting resembles that of *Ayir-ud-Dīn*, to whose penmanship we owe several of the volumes noticed above. The first 60 folios and fol. 179<sup>a</sup>-188<sup>a</sup> are written in careless and ugly Indian *Ta'liq*.

## No. 462.

fol. 215; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

قصه امیر حمزه

## QIṢṢAH-I-AMĪR ḤAMZAH.

A defective and incomplete copy of the popular romance of Amīr Ḥamzah bin 'Abd-ul-Muṭṭalib, the uncle of the prophet. On the possible authorship of Mullā Jalāl Balkhī, *ملا جلال بخاری*, comp. Rieu, p. 761, and Garcin de Tassy, *Histoire de la Litt. Hind.*, 2nd ed., vol. i, p. 236. The narrative deals at great length with the adventures and expeditions of Ḥamzah, who is here converted into an imaginary hero of romance. The narrative extant in this copy relates chiefly to his adventures at the court of Nūshirwān.

The MS. opens abruptly in the middle of the *seventh dāstān* with the following words:—

..... کرده همیشه در کشته بودی و کمان چوبی در کتف آریخته

and breaks off with the earlier portion of the 58th *dāstān*:—

همچنین مینماید روز دیگر هر دو سپاه سوار شدند .....

Written in fair Indian Nasta'liq with the headings in red.  
Not dated, apparently 18th century.

## No. 463.

fol. 238; lines 12; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times \frac{1}{2}$ .

قصه امیر حمزه

## QIṢṢAH-I-AMĪR ḤAMZAH.

Another defective and incomplete copy of the romance of Ḥamzah, endorsed on fol. 1<sup>b</sup> قصه حکیم فیلسوف.

This copy does not contain any heading or division. The narrative forms undoubtedly a part of Ḥamzah's adventures, dealt with at considerable length in the popular romance called *طلم هوشربا* *Tilism-i-Hūshrubā*, lithographed in 8 vols. by Nawal Kishore.

It begins thus:—

راویان اخبار و نقلان آثار و طوطیان شیرین گفتار الهی

The copy breaks off:—

و قدم بجلدی بر میداشت و آنش هم تعاقب صاحبقران نموده دریده ...

Written in bold and legible Indian Nasta'liq within coloured-ruled borders.

Not dated, 19th century.

### No. 464.

fol. 130; lines 13; size  $8\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3$ .

قصه بی بی زیغون

QIṢṢAH-I-BĪBĪ ZAYGŪN.

The popular romance of Muhammad Hanifah (the third son of 'Alī) who died, A.H. 81 = A.D. 700 and Zaygūn (the daughter of the Sultān of Rūm).

The Bengali metrical version of this story is very popular in the villages of Bengal.

Beginning:—

الحمد لله رب العالمين ..... اما بعد این ترجمه قصه محمد حنیفه  
و زیغون بی بی است که نموده می آید - روزی محمد حنیفه ... در باختری  
شکر آفران الخ \*

The work is divided into 30 dāstāns.

Spaces for headings are left blank in the earlier part of the copy.

Written in modern legible Nasta'liq.

The copy is full of clerical errors.

Not dated, 19th century.

### No. 465.

fol. 323; lines 19; size  $10\frac{1}{2} \times 8$ ;  $9 \times 5\frac{1}{2}$ .

جنگ نامه ابو مسلم

JANG NĀMAH-I-ABŪ MUSLIM.

The romance of Abū Muslim Marwazi, the famous general, who played a conspicuous part in the elevation of the 'Abbasides to the Khilāfat, and who died, according to *Habib-us-Siyar*, vol. II., Juz 2, p. 48, on Wednesday the 25th of Sha'bān, A.H. 137 = A.D. 754. The narrative deals at great length with his noble and pious actions, his adventures and his valiant deeds on various expedi-

tions; and gives an account of the base and hostile action of Marwân-ul-Himâr (died, according to the same authority, A.H. 132 = A.D. 749) against the descendants of 'Ali.

Beginning:—

الحمد لله رب العالمين والعاقبة ..... راوي روایت میکند داستان  
اول حکایت در میل می آرد \*

Neither the title of the work nor the name of the author is given in the text, but in the colophon it is called کتاب تواریخ جنگ  
نامہ حضرت امیر امیران امیر حضرت ابا مسلم \*

The work is not divided into any chapters or sections, nor are there any headings. The names of the Prophet, the Imâms, the hero and other sacred persons, are written in red. The style is plain and simple. The romance is of similar character as the popular داستان امیر حمزه or the Romance of Amir Hamzah.

Written in small ordinary Nasta'liq inclined towards Nim Shikastah hand.

The colophon is dated Murshidâbâd, Wednesday, 7th Sha'bân, A.H. 1220. Written during the time of Mubârik-ud-Daulah, the youngest of the three sons of Mir Ja'far 'Ali Khân, Nawwâb of Bengal.

Some of the folios are loosened and separated from the original binding.

### No. 466.

fol. 482; lines 21; size 12×8; 8½×5½.

An enlarged version of the same romance in which a great number of new incidents is introduced. In spite of its excessive length, this copy is by no means complete. It is defective in the beginning as well as towards the end, but it is difficult to say how many folios are wanting. It opens abruptly with the words:—

..... و تاریخ می نماید مگر یک جای روشنی ... ظاهر می شود  
رسول علیه السلام بجهنمیل علیه السلام پرسید \*

The concluding words with which the MS. breaks off are:—

بجای پدر خود بر تخت سلطنت نشست برادر خود رسیدند امید  
که جمیع در ماندگان بمطلب و مقصود خود رسیده کامیاب شوند ...

Spaces for the insertion of proper names to be written in red, are left blank throughout.

Written in a careless bold Nasta'liq within gold and coloured-ruled borders.

Foll. 394-482 are written in several different hands. Foll. 450-483 are mounted on new margins.

Not dated, apparently 19th century.

## IX. MISCELLANIES.

### No. 467.

fol. 270; lines 19; size  $12\frac{3}{4} \times 8$ ;  $9 \times 4\frac{1}{2}$ .

نسيم الربيع

NASIM-UR-RABÎ.

A rare Persian translation of Abul Qâsim Mahmûd bin 'Umar-uz-Zamakhshari's (d. A.H. 538 = A.D. 1143) Arabic work Rabi'ul-Abrâr, consisting of a vast collection of sayings, moral maxims and anecdotes illustrating chiefly various moral or intellectual qualities and the opposite vices.

Beginning :—

حمد بيمعزود مبدعى را تقدست اسماء (Sic) كه بتاثير عبيق اقبال

از مطلع املى .

In the preface the translator, who does not reveal his name, after eulogising the reigning king Shâh Shujâ', most probably the second king of the Muzaffaride dynasty, who reigned from A.H. 759-786 = A.D. 1357-1384, dedicates the work to Amir Salgar Shâh, the Wazir of the said king.

According to Rieu's Suppl. to the Arabic Cat. Brit. Mus. No. 1134, the Arabic original is divided into ninety-eight chapters, but the present translation consists of eighty-two chapters only. A full list of the contents is given at the end of the preface, fol. 32.5a.

Written in ordinary Indian Ta'liq by Tâlib-ur-Rahmân of Mangalkothî.

Dated Monday, the 1st of Baisâkh, 1298 Bengali year.

The colophon is followed by a note saying that the copy was revised and corrected by Maulavi Hasib-ud-Din Ahmad and Maulavi Khâdim Husayn.

## No. 468.

fol. 525; lines 16; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

شاهد صادق ✓

## SHÂHID-I-ŞÂDIQ.

A vast collection of religious, philosophical, political, ethical and cosmographical writings and containing also a large collection of moral sayings, historical anecdotes, and miscellaneous notices; by Muḥammad Şâdiq bin Muḥammad Şâliḥ Isfahânî Âzâdânî المعروف بالامجداني، who was born in Surat, A.H. 1018 = A.D. 1609. He commenced the work in A.H. 1054 = A.D. 1644 and completed it in A.H. 1059 = A.D. 1646.

Beginning:—

الحمد لله تعالى ومنه المبتدئ واليه المُنْتَهى والصلوة والسلام  
على نبيه محمد المصطفى خير الأنبياء الخ \*

The work is divided into five Bâbs, sub-divided into numerous Faḥls, and a Khâtimah. A full table of the contents is given at the end of the preface, fol. 2<sup>b</sup>-6<sup>b</sup>.

Written in ordinary Indian Nasta'liq.

Not dated, apparently 18th century.

## No. 469. ✓

fol. 106; lines 16; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

A curious kind of tract, consisting of a mixture of heterogeneous matter. Neither the name of the author nor the title of the work is given in the text; but on fol. 85<sup>b</sup> the author narrates an anecdote by which he gives us to understand that one of his friends, named Hibat Ullah, was still alive in A.H. 1047 = A.D. 1637, in the reign of Shah Jahân "the deceased." We can therefore conclude that the author wrote this work shortly after Shah Jahan's death, which took place in A.H. 1076 = A.D. 1665.

Beginning:—

در بیان بلاد و شهر - بقول برخی از علما مفاہل را انکاء قریه  
خوانند الخ \*

The tract begins with a general cosmography, treating of well-known places of the earth, arranged in alphabetical order, mosques, forts, etc.

After that comes a short account of the *طاسم*, fol. 35<sup>b</sup>; then biographical notices of the saints, 'ulamâ and the poets, fol. 37<sup>b</sup>. After that comes a medical sketch, fol. 51<sup>a</sup>, treating of the following subjects:—creation of men, the soul, physiognomy, the five senses; sexual intercourse; water; wine. Then follows the miracles of the prophets and the saints; fol. 68<sup>b</sup>; divination, fol. 69<sup>b</sup>; poetry, fol. 70<sup>a</sup>; calligraphy, fol. 72<sup>b</sup>; silence, fol. 77<sup>b</sup>; morality, fol. 78<sup>a</sup>; friendship, fol. 81<sup>b</sup>; love, fol. 84<sup>a</sup>; women, fol. 86<sup>a</sup>; humorous sayings, fol. 87<sup>b</sup>; the philosophy of men, fol. 88<sup>b</sup>; account of Yâjûj and Mâjûj (Gog and Magog), fol. 90<sup>a</sup>; plague, fol. 90<sup>b</sup>; the dead, fol. 91<sup>b</sup>; Jinns and Satans, fol. 92<sup>b</sup>; interpretation of dreams, fol. 94<sup>a</sup>.

Written diagonally in fair Indian Nasta'liq.

Not dated, apparently 18th century.

### No. 470.

fol. 383; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

A vast collection of historical legends, moral maxims, anecdotes and curious narratives of celebrated men from the earliest times to the beginning of the thirteenth century of the hijrah, by an anonymous author.

It consists of mere selections from various other works, and begins thus without any preface:—

در بعضی تواریخ مسطور است که نژاد ابن معد ابن عدنان الع

It begins with fables and historical anecdotes, chiefly relating to curiosities and rare occurrences, followed by a historical sketch, consisting of selections from other histories.

Then follows:—An account of the rise of the Wahâbis, fol. 310<sup>a</sup>; wonders and curiosities, introduced by the heading *من العجائب والغرائب*, fol. 312<sup>a</sup>; a collection of 76 anecdotes, fol. 320<sup>b</sup>; an account of the ancient philosophers taken from the *Khulâṣat-ul-Akhhbâr* of Amir Khâwand Shâh, fol. 339<sup>a</sup>; some selections from the histories of Shâh Jahân's reign, fol. 348<sup>b</sup>; a short account of the Tâj of Agra, fol. 368<sup>a</sup>; a scientific sketch treating of the atmosphere, rain, cloud, rainbow, thunder, etc., fol. 373<sup>b</sup>.

The occurrence of the name of Akbar II (1221-1253 = A.D. 1808-1837), on fol. 124<sup>b</sup>, who is spoken of as the reigning sovereign, suggests that the work was compiled during his reign.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

Some folios are wanting at the end of the copy.

## No. 471.

fol. 401; lines 9-14; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 4\frac{1}{4}$ .

A slightly defective copy of a work on various topics, being a course of lectures delivered by Khwājah Shāh Hasan Ajmiri, collected by one of his disciples Muhammad Mahdi, both of whom were still alive in the beginning of the 13th century. The subjects treated are music, prosody, medicine (consisting of a collection of prescriptions for the cure of the various diseases of the body), archery, the distinction between good and bad swords, prayers, invocations, amulets, conjurations, magic, charms and cures; the virtues and the mysterious effects of the Rubā'is of the celebrated saint Abū Sa'id Abul Khayr, who died in A.H. 440 = A.D. 1048 (the Rubā'is are arranged in alphabetical order), etc., etc.

It opens abruptly thus in the middle of the section treating of the lives of the persons who were experts in the art of music:—

نه عرضه داشتن منقبي بندگي است عرض نمود كه باهر مرشد زاده  
كه مرشد قليضاني بوده باشد غالباً كامياب گردد \*

The concluding words are:—

گروه در گزم افتاده مدد كن بهاء الدين تونى مشكلشائي

The title of the work can not be ascertained on account of a lacuna at the beginning, but on the margin of fol. 1<sup>a</sup> it is endorsed as *ملفوظات خواجه شاه حسن اجميري*.

Written in ordinary, but legible, Indian Ta'liq within coloured ruled borders.

Not dated, 19th century.

## X. MSS. OF MIXED CONTENTS.

## No. 472.

fol. 127; lines (centre column) 25; (margl col.) 44;  
size  $15 \times 7\frac{1}{4}$ ;  $13 \times 5$ .

Selections from the diwāns of Rukn-i-Ṣā'in, Adib-i-Ṣābir, Imāmi Harawi, Majd-i-Hamgar and Badr-ud-Din Shāshi, bound together in one volume, as follows:—

I. Foll. 1-30. دیوان رکن صابین. Diwān-i-Rukn-i-Ṣā'in.

A rare diwān of Maulānā Rukn-ud-Din Ṣā'in of Herat مولانا رکن الدین صابین هروی, who flourished in the reign of Sultān

Abū Sa'īd Bahādur Khān (A.H. 716-736 = A.D. 1316-1335) after whose death he entered the services of Sultān Tuğā Timūr Khān (A.H. 737-753 = A.D. 1336-1352). He also addressed laudatory poems to Sultān Mubārīz-ud-Dīn Muẓaffarī (A.H. 713-760 = A.D. 1313-1358), Shāh Shuja' and several others, and died in A.H. 764 = A.D. 1326. See Bankipur Lib. Catalogue, vol. i, p. 227, where a copy of the diwān is noticed.

Beginning:—

از سحر غمزه نو که جادوی مطلقست      اشکم چکیده همچو شراب مرقست

Contents:—

Qasīdahs, fol. 1<sup>b</sup>; Muqatta'āt, and Gazals intermixed, fol. 23<sup>a</sup>. It ends with four Rubā'is, the first of which, fol. 29<sup>b</sup> (margin), runs thus:—

از روی تو تازه نو بهیزی دارم الغم

The fly-leaf at the beginning contains a biographical notice of the poet, copied from some Taḍkirah, by Muḥammad Bakḥsh Khān, the father of the donor of the Bankipur Oriental Library.

II. Foll. 31<sup>b</sup>-62<sup>a</sup>. دیوان ادیب صابر. Diwān-i-Adīb-Ṣābir.

The lyrical poems of Khwājah Shihāb-ud-Dīn, poetically surnamed Ṣābir, of Bukhārā خواجه شهاب الدین صابر البخاری. He was sent as a spy by Sultān Sanjar (A.H. 511-552 = A.D. 1117-1157) to the court of Atsiz (d. A.H. 551 = A.D. 1156), by whose order the poet was thrown, bound hand and foot, into the waters of Jihūn (Oxus) and drowned in A.H. 538 (A.D. 1143), 540 (A.D. 1145), 546 (A.D. 1151) or 547 (A.D. 1152).

Beginning on the margin:—

نماز شام چو صحبت برزد از مایه      بریده گشت طریق سلام از سلمی

The diwān consists of panegyric Qasīdahs, and poems, and ends with a few detached verses. It is preceded by a biographical notice of the poet in which the date of the poet's death is given as A.H. 547 = A.D. 1152.

III. Foll. 63<sup>b</sup>-83<sup>b</sup>. دیوان امامی. Diwān-i-Imāmī. The diwān of Abū 'Abd Ullah Muḥammad bin Abū Bakr 'Uṣmān, with the poetical nom de plume Imāmī, of Herat ابو عبد الله محمد بن ابو بكر عثمانی امامی, who died, according to Taqī Kāshī (Sprenger, p. 17), in A.H. 686 = A.D. 1277, or, according to Majmā' ul-Fuṣāḥa, i, p. 98, in A.H. 676 = A.D. 1277. He was a contemporary of the celebrated Sa'dī, and the noble Qāḍī family of

Herat is said to be descended from him. See Bankipur Lib. Cat., vol. i, No. 88.

Beginning with a short biographical notice of the poet :—

• ملک الفضل امامی هروی از جمله فضلا و تدملی خراسان است الخ •

The first folio of the *diwān* is followed by a lacuna and the first line on the next folio runs thus :—

درین دندان مبارک زهی دارد شود  
ز استماع لفظ زوی افزای انحضرت لعاب (Sic)

Contents :—

*Qasidahs*, fol. 64<sup>a</sup>; *Muqatta'āt*, fol. 72<sup>a</sup>; *Gazals*, fol. 76<sup>b</sup>; *Rubā'is*, fol. 79<sup>b</sup>. The *Rubā'is* are followed by some *Qit'ahs*, *Gazals* and *Qasidahs* all intermixed.

IV. Foll. 84<sup>b</sup>-107<sup>a</sup>. *Diwān-i-Majd-i-Hamgar*. The *diwān* of Khwājah Majd-ud-Din Hibat Ullah, better known as Majd-i-Hamgar معروف به مجد شکر. He was a contemporary and a fellow-citizen of the celebrated Sa'di of Shirāz, and was in high favour with Sa'd bin Abū Bakr bin Zingī, after whose death he became a warm friend of Khwājah Bahā-ud-Din, son of the great *Ṣāhib-i-Diwan* Khwājah Shams-ud-Din Muhammad of Isfahān. He died in A.H. 686 = A.D. 1287. See Bankipur Lib. Cat., vol. i, No. 90.

Beginning :—

جو عکس رویتو پرتو بر آسان انداخت  
زمانه را بدو خورشید در کمال انداخت

The *diwān* begins with *Qasidahs* which are followed by *Muqatta'āt*, *Tarkib-bands*, and *Gazals* intermixed, and ends with some *Rubā'is*, the first of which runs thus on fol. 106<sup>b</sup> :—

خرم بتو داشتم دل پرغم را الخ •

A biographical notice of the poet, copied from some *Tadkirah* by Muhammad Bakhsh Khān, and dated 15th *Shawwāl*, A.H. 1277, is found on fol. 84<sup>a</sup>.

V. Foll. 108<sup>b</sup>-127<sup>b</sup>. *Diwān-i-Badr-i-Chāch*. The lyrical poems of Maulānā Badr-ud-Din Muhammad مولانا بدرالدین محمد چاچی of Chāch or Shāsh, the modern Tashkand, also called Banākit, who came to India during the time of Sultān Muhammad bin Tuglaq (A.H. 725-752 = A.D. 1325-1361), to whom

he was a panegyrist. He adopted the poetical title of Badr and also *Châchî* or *Shâchî*, and died A.H. 754 — A.D. 1353.

This copy of the *diwân* consisting of *Qasidahs*, *Qit'ahs*, *Tarkib-bands*, *chronograms*, *Gazals* and *Rubâ'is*, without any order, begins thus:—

حمد آن سلطان عالم را که عالم پرور است  
انس او در راه ایمان انس و جان را رهبر است

The whole *diwân* has been lithographed with glosses and vocabulary, Lucknow, A.H. 1261. The *Qasidahs* have also been lithographed in Cawnpur, A.H. 1261, and with a commentary in Râmpûr, A.H. 1289.

Written in fair *Nasta'liq* within coloured-ruled borders.

Dated Friday, 3 *Jumâdâ II*, A.H. 1023.

### No. 473.

fol. 54; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

دیوان حیدر کلوج

DÎWÂN-I-HAYDAR KALÛJ.

I. Foll. 1b-46b. Selections from the *diwân* of Haydar Kalûj, a native of Herat, who in his early days took to the profession of baker, in consequence of which he became known as Haydar Kalûj. Although illiterate, he excelled many poets of his age, and it is said that, whenever any verse occurred to him, he asked the passers-by to note it down. He died in A.H. 959 — A.D. 1551.

The present *diwân* consists chiefly of *Gazals* arranged in alphabetical order.

Beginning:—

ای در دو جهان دولت رحلت هوس ما  
و مل تو بصد گونه هوس ملتس ما

Written in ordinary *Nasta'liq*.

The colophon runs thus:—

تمت هذه النسخة المنبركة مسمى ديوان حيدري بروز چهار شنبه بوقت  
نهار ظهر يثربيع هـ ربيع الثاني سنة ١٢ جلوس معلى ظل الهى راد  
رفعت و سلطنته و حشمته •

Apparently 19th century.

II. Foll. 41<sup>b</sup>-47. اشعار نویدی Ash'ar-i-Nawidī. A very small, but very rare, collection of some of the lyrical poems of Nawidī of Nishāpūr, who came to India and attached himself to the services of the emperor Humāyūn. He died, according to Badā'unī, iii, p. 377, in A.H. 973 = A.D. 1565.

Beginning with a preface by the poet:—

حمد و سپاس بقیس واجب الوجودی را سزاوار هست که مشایم جان  
زنده دلانرا الهی \*

The preface is followed by two short Magnawīs in praise of Humāyūn, the first of which begins thus on fol. 43<sup>b</sup>:—

شاه عادل همای فرخ دل الهی \*

Then follows a series of Ġazals in which we find the peculiarity that in each of the Ġazals the use of a certain letter of the alphabet is strictly avoided; that is to say, all the verses of a Ġazal consist of such words as do not contain a particular letter. For instance, the first Ġazal in which the use of the letter الف is avoided, begins thus on fol. 44<sup>a</sup>:—

عدشکر که شد دولت وصل تو میسر \* گردید ز خورشید رخت دیده منور

In the preface, fol. 43<sup>a</sup>, the poet says that the series consists of 29 Ġazals, which he composed for the emperor Humāyūn.

III. Foll. 48<sup>b</sup>-54<sup>b</sup>. دیوان وحشتی Diwān-i-Wahshatī. A very short collection of Ġazals by a poet who adopts the takhalluṣ Wahshatī وحشتی, arranged in alphabetical order.

Beginning:—

لی سرخته چون لاله ز عشقت درون مرا  
بر بسته غنچه وار دل خسته خون مرا

Written in ordinary Nasta'liq on thin papers of bad quality. Not dated, apparently 19th century.

### No. 474.

fol. 111; lines {centre col. 21}; (margl. col.) 28;  
size 9½ × 4½; 8 × 3½.

I. Centre col. دیوان فغانی. Selections from the diwān of Fīḡānī (see No. 352 in this catalogue), arranged alphabetically and beginning as usual:—

لی سر نامه نام تو عقل گره کشی را الهی \*

II. Margl. col. دیوان وحشی. *Diwān-i-Wahshi*. A collection of the lyrical poems of Maulānā Kamāl-ud-Dīn Wahshi مولانا کمال الدین وحشی. He was born in Bāfiq, in Kirmān, but as he came to Yazd in boyhood, and spent there almost his whole life, he is known as Wahshi Yazdi. He imitated the style of Figānī, and died in A.H. 991 = A.D. 1583.

Beginning:—

کشیده عشق در زنجیر جان ناشکیبا را الخ \*

Gazals in alphabetical order, fol. 1<sup>b</sup>; Muqatta'āt, fol. 79<sup>b</sup>; Rubā'is, fol. 80<sup>b</sup>; Qasīdahs, fol. 81<sup>b</sup>; Tarkīb bands, fol. 92<sup>b</sup>; a Maḡnawī, entitled خلد برین *Khuld-i-Barin*, fol. 96<sup>b</sup>.

Written in ordinary Nasta'liq within red-ruled borders.  
Not dated, apparently 18th century.

A seal of one Muzaffar Husayn, dated A.H. 1277, is found on foll. 1<sup>b</sup> and 111<sup>b</sup>.

### No. 475.

foll. 222; lines 11; size 6×4; 4×2.

I. Foll. 1<sup>b</sup>-156<sup>a</sup>. The four well-known prose treatises of Maulānā Nūr-ud-Dīn Muḥammad Zuhūrī of Turshīz in Khurāsān مولانا نور الدین محمد ظهیری توشیزی, who came to India in A.H. 988 = A.D. 1580, enjoyed the warm favour of Ibrāhīm 'Ādil Shāh II of Bijāpūr, and died in A.H. 1025 = A.D. 1616. The four treatises are I. دیباجہ نوری or Preface to the *Nauras*, a treatise on Indian music, composed by Ibrāhīm 'Ādil Shāh II himself; but according to some the *Kitāb-i-Nauras* was jointly composed by Zuhūrī and Malik Qumml. It begins thus on fol. 1<sup>b</sup>:—

سرود سرائیں عشرتکده قال کہ بغورس سرا بستن حال کفر کام و زہل

ساختہ اند الخ \*

The colophon (fol. 24<sup>a</sup>) is dated Thursday, 26 Jumādā II, A.H. 1237.

II. دیباجہ گلزار ابراہیم or Preface to the *Gulzār-i-Ibrāhīm*, beginning on fol. 25<sup>b</sup>:—

خرمی چمن سخن بغلزارت حمد بہار پیدائست الخ \*

The colophon (fol. 49<sup>a</sup>) is dated Sunday, the beginning of April, 1822.

III. دیباجہ خوان خلیل or the preface to the *Khwân-i-Khalil*, beginning on fol. 51<sup>b</sup> :—

لی از تو بر اهل تخت و اکلیل سبیل •

IV. مینا بازار *Minâ Bâzâr*, a description of the Bâzâr so called, built by Ibrâhîm 'Âdil Shâh, beginning on fol. 100<sup>b</sup> :—

مصطفیان روپوش حیا پیروز و خلوتیان عفت کوش چاک نظر را  
مژده باد •

It has been lithographed with a commentary in Delhi, A.H. 1265, and in Lucknow, A.H. 1282.

Dated 23rd Rajab, A.H. 1237, corresponding with 17th April, 1822.

The above prefaces of Zuhûrî are all in homage of Ibrâhîm 'Âdil Shâh II, and describe his noble character and the splendours of his court. The first three have been printed under the title *سد نثر ظہری* in Lucknow, 1846, Cawnpore, A.H. 1269, and A.D. 1873; English translation, Calcutta, 1887.

The colophon (fol. 99<sup>b</sup>) is dated 26th March, 1822.

II. Foll. 158<sup>b</sup>-222<sup>b</sup>. Extracts from the *Jang Nâmah* or *Bazm Nâmah*, an account of the war of A'zam Shâh and Bahâdur Shâh, by Ni'mat Khân 'Âlî نعت خان عالی originally called Mirzâ Nûr-ud-Dîn Muḥammad, the well-known author of the *Waqâi' Ni'mat Khân 'Âlî*, who died in A.H. 1121 = A.D. 1709.

Beginning as in Rieu, p. 1049 :—

زب دیباجہ سخن نیدیش ہی نیاز است •

The account of the war begins on fol. 164<sup>a</sup>.

An English abstract is noticed in Rieu, Add. 30779.

The colophon is dated 21st May, 1822.

Written in bold Indian Ta'liq

Some English meanings of difficult words written in pencil are found in the margins here and there.

## • No. 476.

fol. 210; lines 13-15; size 9×5½; 6½×3.

I. Foll. 1<sup>a</sup>-21<sup>b</sup>. *Irshād-ul-Tâlibîn* ارشاد الطالبین.

An ethico-mystical treatise on the religious and moral doctrines of Islâm from a Sufic standpoint, by Jalâl-ud-Dîn bin Maḥmûd Thânisari جلال الدین بن محمود تھانیسری.

Beginning:—

الحمد لله الذي اعطى الطالبين شوق لقائه و لجدى المشتاقين  
ذوق رضائه الخ \*

The treatise contains 37 chapters, the first thirty-one of which occupy foll. 1<sup>b</sup>-21<sup>b</sup>, and the last five, foll. 23<sup>a</sup>-30<sup>b</sup>.

The colophon (fol. 30<sup>b</sup>) is dated Sunday, 9th Jumādā I. The year given here as 2511 is evidently a mistake for 1152. The scribe of the copy did not know that Persian numerical figures, unlike Persian writing, run from right to left.

Scribe:—محمد ابراهيم.

II. Foll. 22<sup>a</sup>, 137<sup>a</sup>-139<sup>b</sup>, 138<sup>b</sup>. A short tract on the mystical meaning of "love" by 'Azīz Muḥammad un-Nasafī عزیز محمد النسفی.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ..... اما بعد چنین گوید  
اضعف ضعفا و خادم قارا عزیز محمد النسفی \*

III. Foll. 31<sup>a</sup>-44<sup>a</sup>. A defective treatise on the doctrine of Sufism and its subtilties. It is defective in the beginning, and opens abruptly thus:—

..... بلا و مشقت مبتلا میگردد اما باب اول در اثبات واجب الوجود الخ \*

In a subscription at the end, due to a later hand, it is said that this treatise, entitled گیتی نما "Giti Numā," was finished on 17th Jumādā I, A.H. 1133.

It is divided into five Bābs, as follows:—

Fol. 31 <sup>a</sup> ...	..	باب اول در اثبات واجب الوجود
Fol. 33 ...	..	باب دوم در بیان نفس طبیعی و حیوانی و انسانی و نباتی
Fol. 37 <sup>a</sup> ...	..	باب سیوم در صدور موجودات
Fol. 39 <sup>b</sup> ...	..	باب چهارم در سبب ایجاد عالم
Fol. 40 <sup>b</sup> ...	..	باب پنجم در مقدار و قیاس

IV. Foll. 45<sup>b</sup>-105<sup>a</sup>. لُبَّابُ الْاَخْبَارِ Lubāb-ul-Akhbār. A collection of 400 traditions of the Prophet on all points of theology and

law, translated, according to Ind. Office Lib. No. 2639, from Ahmad bin 'Abd Ullah's original collection in Arabic, by Muhammad Mahmūd محمد محمود. The present work contains the text with a Persian paraphrase.

Beginning:—

حمد ببعده و مدح ببعده مرخدای را عز و جل جلالت و هم لواله الحج

The work is divided into 40 Bābs, each of which contains 10 traditions.

An index of the 40 Bābs is given on foll. 46<sup>a</sup>-47<sup>a</sup>.

It was printed in Bombay, A.H. 1280.

The colophon (fol. 105<sup>a</sup>) says that this copy was transcribed for Muhammad Ibrāhīm by خلیفه زین العابدین تغلق آبادی قریشی on 25th Šafar, A.H. 1134.

V. Foll. 108<sup>b</sup>-111<sup>b</sup> and 145<sup>a</sup>-164<sup>a</sup>. A treatise on the articles of Muhammadan faith and legal prayers, in the form of questions and answers intended for beginners.

Beginning:—

حمد متواتر و ثنلی منکاتر مر حضرت بی نیازى را

The title of the book and the name of the author are not given in the text. In the colophon (fol. 164<sup>b</sup>) it is called جامع القیودات جامع القیودات. It is also said here that the copy was transcribed for Muhammad Ibrāhīm by خلیفه زین العابدین on 7th Dūl-hijjah, A.H. 1132.

VI. Foll. 113<sup>b</sup>-136<sup>b</sup>. A Sufi treatise in which the nature and rules of the spiritual life are explained, and illustrated by anecdotes and sayings of holy-men.

Beginning:—

بدانکه حضرت حق سبحانه تعالی را من حیث توجه الی عالم الظهور

The name of the author and the title of the work are not given, but a reference to Jāmi (fol. 114<sup>a</sup>), who is spoken of in the past tense, suggests that it was written after his death (A.H. 898 = A.D. 1492). The colophon (fol. 136<sup>b</sup>) is dated Sunday, 22nd Rabi' (3). The year, as in the first treatise, is 2511, which is a mistake for 1152 (A.H.).

VII. Foll. 140<sup>a</sup>-144<sup>b</sup>. مargüb-ul-Qulûb Margüb-ul-Qulûb. A Mağnawî on the elements of asceticism and mysticism, commonly ascribed to Shams-i-Tabrizî شمس تبریزی (d. A.H. 645 =

A.D. 1247), the spiritual guide of Maulânâ Jalâl-ud-Dîn Rûmî, composed, according to some copies, A.H. 757 = A.D. 1356, i.e. 112 years after Shams-i Tabrizî's death—a fact which renders the statement absurd. This copy does not give any date of composition. For further detail see Ind. Office Lib. No. 1840, etc.

It begins with a short preamble in prose, thus:—

این کتب مرثوب القلوب از گفتار شایم المشایخ تطیب المحققین و امام  
السالکین ..... شمس تبریز قدس سره العزیز \*

The poem itself begins thus:—

بگویم حمد رب العالمین را عطا کو کرد بر ما عقل دین را

It is divided into 10 Faṣls.

VIII. Foll. 165<sup>a</sup>-171<sup>b</sup>. A theological tract on some of the religious duties of Islām in form of Mas'alahs, by Quṭb ud-Dîn Muḥammad bin Giyâs-ud-Dîn قطب الدین محمد بن غیاث الدین. It seems to be identical with No. 2627 in Ethé, Ind. Office Lib. Cat.

Beginning:—

الحمد لله رب العالمین ..... بدانکه ..... حق سبحانه و تعالی که  
بر همه بندگان مکلف فرض عین است \*

IX. Foll. 172<sup>a</sup>-199<sup>a</sup>. A mystical treatise on the doctrines of the Muhammadan faith from a Sufic standpoint. The beginning is defective, and the treatise opens thus abruptly:—

— رنگی نیست — زانرو که ز نقش غیر حق بیزارد \*

The work is illustrated by sayings of eminent Shaykhs, mystics and holy men.

The colophon (fol. 198<sup>a</sup>) is dated Sunday, 11th Jumâdâ-II, A.H. 1134.

X. Foll. 198<sup>b</sup>-210<sup>b</sup>. Rumûzât رموزات. A treatise dealing with some questions on religious, philosophical and ethical topics of mystical tendency, by an anonymous author:—

Beginning:—

الحمد لله على مائع القدرت و المعصنات النعم \*

The colophon is dated 20th Jumâdî II, A.H. 1134.

The folios of this MS. are in great confusion. The right order seems to be foll. 1-21, 23-30, 22, 137-139, 31-111, 145-164, 113-136, 140-144, 165-210.

Written in ordinary Indian Ta'liq. Slightly damaged by worm holes.

### No. 477.

fol. 145; lines 15; size  $8\frac{1}{4} \times 5$ ;  $6 \times 3$ .

I. *Durr-ul-Mawâ'iz*, foll. 1<sup>b</sup>-8<sup>a</sup>.

A short Maḡnawī on moral precepts, by Sayyid Ḥusayn Sīd Ḥusayn, whose name appears on fol. 7<sup>b</sup>, line 15. According to the concluding verses, it was completed in A.H. 1203 = A.D. 1788.

Beginning:—

خدا را سپاسی کنم از نضت      که این نامه گردد ز نیش درست

II. *Kharābāt*, foll. 8<sup>b</sup>-30<sup>a</sup>.

Another Maḡnawī, most probably by the preceding author, containing similar matter illustrated by anecdotes, etc. The title of the poem, which expresses the date of its completion, A.H. 1204 = A.D. 1789, is given in the concluding line, on fol. 30<sup>a</sup>.

Beginning:—

سپاس از لب جام حق را سزا ست الیم

III. Maḡnawīs *مثنویات* foll. 30<sup>b</sup>-37<sup>b</sup>. A collection of short Maḡnawīs of different metres and on different subjects, without the author's name. The first begins thus:—

از بغرق سر دبو رجیم      بسم الله الرحمن الرحیم

The author of this Maḡnawī flourished under Shāh 'Abbās (II), who is eulogised on fol. 32<sup>a</sup>.

IV. A dīwān by a poet who intentionally conceals his name, fol. 38<sup>a</sup>-145<sup>b</sup>. In a Qit'ah on fol. 66<sup>a</sup>-66<sup>b</sup>, the poet says that although his friends insisted that he should reveal his name in the dīwān, he did not like to acquire fame by composing poems. It is however evident that he flourished during the time of Kalb 'Alī Khān (A.H. 1287 = A.D. 1870), whom he mentions on fol. 66<sup>a</sup>. The chronograms on fol. 67<sup>b</sup>-68<sup>a</sup> range from A.H. 1201 to 1284.

Beginning:—

بفصل بهارن بشو در حدائق      که خوش داده از سینه بدین حقایق

The dīwān consists of Qaṣīdahs; Qit'ahs, fol. 65<sup>a</sup>; chronograms, fol. 67<sup>a</sup>; Rubā'is, fol. 68<sup>b</sup>; Gāzals in alphabetical order, fol. 76<sup>a</sup>.

The first *Ġazal* begins thus:—

بکن از خاکساران کد به عز و سرفروزی را  
کد ماه آسمان فرمان بود ماه حجروزی را

Written in ordinary *Nasta'liq*.

Not dated; 19th century.

### No. 478.

fol. 137; lines 14; size  $7\frac{1}{2} \times 4\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

I. رياض الصنائع *Riyāḍ-ṣ-Ṣanā'i'*. A versified treatise on metrical science and the art of rhyming, by *Alfi bin Ḥusaynī Sāwajī* الفی بن حسینی سارجی, dedicated to 'Abd Ullah Qutub Shāh of Golconda (A.H. 1020-1083 = A.D. 1611-1672), after whose name the author entitled it رياض الصنائع قطب شاهي.

Beginning with a prose preface:—

• حمد و افرو تذللی کامل مبدع و صانعی را شایسته است الهی

Each metre is illustrated by a distich containing its name, and followed by its scansion.

Dated Tuesday, 25th *Dulhijjah*, A.H. 1222.

II. Fol. 58<sup>a</sup>. Another versified treatise on the same subject without any title. In the colophon, fol. 64<sup>b</sup>, the composition is ascribed to the celebrated *Gulām 'Alī Āzād* of *Bilgrām* (d. A.H. 1200 = A.D. 1785) غلام علی آزاد بلگرامی.

Beginning:—

• عرب هم عجم نوزده بحر دارد

The colophon says that the transcription was completed on Monday, 14th *Rabi' I*, A.H. 1221 at *Bagrah*, in the monastery of 'Abbās son of 'Alī the fourth *Khālifah*, in a hasty manner within four hours.

• Fol. 65<sup>a</sup>-68<sup>b</sup> blank.

III. Fol. 69<sup>a</sup>. A collection of *Rubā'is*, *Ġazals*, *Maṣnawis*, single verses, etc. from various poets.

Beginning with *Rubā'is*:—

— نام تو می بارد عشق از نامه و پیغام تو می بارد عشق

After 27 *Rubā'is* begin the quatrains of the famous *Abū Sa'īd Abul Khayr* ابو سعید ابو الخير (d. A.H. 440 = A.D. 1048) fol. 71<sup>b</sup>.

The total number of Rubá'is is 165, and a great many of them, belonging to different poets, are, as usual, ascribed to Abul Khayr. The first Rubá'ī under the heading رباعیات سلطان ابو سعید ابو الخیر runs thus:—

من بی تو نمی قرار فتوانم کرد الخ \*

This section is not dated.

Written in ordinary Ta'liq.

The MS. is injured in many places.

### No. 479.

fol. 101; lines 19; size  $11\frac{1}{4} \times 7$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

I. Foll. 1<sup>b</sup>-24<sup>b</sup>. قیامت نامه Qiyāmat Nāmah.

-An account of the events which are to take place at the approach of the Day of Resurrection, and of the world to come, by Maulavi Rafī'ud-Dīn مولوی رفیع الدین, a popular Indian scholar of the 19th century.

Beginning:—

حمد و شکر رب العزت را بر گوناگون نعم ظاهری و باطنی  
و دینی و دنیوی \*

II. Foll. 24<sup>b</sup>-26<sup>b</sup>. Commentary on the initial verse of the Qurān بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and on the کلمة تمجید, viz. سبحان الله و الحمد لله و لا اله الا الله و الله اکبر و لا حول و لا قوة الا بالله العلی العظيم, by an anonymous author.

Beginning:—

بدانکه شیون کمالت الهی هر چند بی انتهاست الخ \*

III. Foll. 27<sup>a</sup>-54<sup>b</sup>. Sirāj-ul-Abrār wa Minhāj-ul-Anwār. A theological treatise on religious obligations, consisting of selections from the work entitled غرر و درر Gurar wa Durar, which is a Persian translation of Abul Lays Samarqandī's (d. A.H. 375 = A.D. 985) Tanbih-ul-Gāfilin, by 'Alī bin Muḥammad bin 'Alī Isfahānī علی بن محمد بن علی اصفهانی.

Beginning:—

الحمد لله رب العالمین ..... بدانکه این مختصریست در علم تذکیر  
و وعظ و حکایات از احادیث صحیح الخ \*

The work is divided into 20 short chapters enumerated at the beginning.

IV. Foll. 56<sup>a</sup>-75<sup>b</sup>. *ضُرُورُ الْمَكَلَفِ* *Ḍurūr-ul-Mukallif*. Another treatise on Muhammadan theology and law, by Muḥammad Amjad bin Muḥammad Arṣhad محمد امجد بن محمد ارشد with copious notes on the margins.

Beginning:—

نحمد لله على ما اعمتنا الاملان هو خير الانعام و وعدنا بدخول  
الجنة السلام .....

V. Foll. 76<sup>a</sup>-80<sup>b</sup>. *تَهْدِيبُ الْمَيِّتِ* *Tahdīb-ul-Mayyat*. Another theological treatise dealing especially with legal precepts for funeral rites and ceremonies according to the Hanafite School, by 'Abd-ush-Shukūr Anṣārī عبد الشكور انصاري.

Beginning:—

الحمد لوليد القام والصلوة على نبي الكريم واصحابه لجمعين \*

VI. Foll. 81<sup>a</sup>-98<sup>b</sup>. *تَرْجُمَةُ سِرَاجِيَه* *Tarjumah-i-Sirājiyah*.

A Persian translation of Sirāj-ud-Dīn Muḥammad bin Muḥammad bin 'Abd-ur-Raḥīm Sajāwandī's (who flourished about A.H. 600 = A.D. 1203) well-known treatise on the Muhammadan Law of Inheritance, commonly called *السراجيه*, by the same Muḥammad Amjad bin Muḥammad Arṣhad who has been mentioned above (Art. IV) as the author of a theological treatise entitled *ضُرُورُ الْمَكَلَفِ*.

Beginning:—

الله ميراث السموات والارض اصناف بيتليس حمد و عيسى الخ \*

VII. Fol. 99 contains a list of names of the saints taken from the *Taḍkirat-ul-Auliya* of Farid-ud-Dīn 'Aṭṭār.

VIII. Foll. 100<sup>a</sup>-101<sup>a</sup>. A Sufi genealogy by one Sayyid Aḥmad احمد, who calls himself a disciple of Shāykh 'Abd-ul-'Azīz (d. A.H. 1239 = A.D. 1823) bin Shāh Walī Ullah (d. A.H. 1176 = A.D. 1762). The genealogy begins with the name of the author and ends with that of the Prophet.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

## No. 480.

fol. 88; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

I. Foll. 1<sup>b</sup>-56<sup>b</sup>. تحفة الودائع في حل دقائق الوقائع Tuhfat-ul-Wadâ'i' fi Hall-i-Daqâ'iq-ul-Waqâ'i'. Explanation of the Quranic verses used in Ni'mat Khân 'Âlî's well-known work "Waqâ'i'-i-Haidarâbâd," better known as "Waqâ'i'-i-Ni'mat Khân 'Âlî."

Beginning:—

حمد وافر و ثناء متكاثر خالقى را سراست كه بقدرت كامله خویش  
شاهدان حجله ايجاد النجم •

We learn from the preface that the author, who calls himself *Kamâl-ud-Dîn Ahmad Şiddîqî*, was born in *Ātashpārah*, *Parganah Naldî*, District *Rājshāhî*, and that he wrote this work A.H. 1204 = A.D. 1789 during his student life in the *Calcutta Madrasah*. He adds that as from the time of composition of the *Waqâ'i'-i-Ni'mat Khân 'Âlî* (A.H. 1097 = A.D. 1685) down to A.H. 1204 nobody had attempted to elucidate the meanings of the Quranic verses used in the *Waqâ'l'*, and as it was difficult for readers to have a just idea of the said work without possessing a clear knowledge of the Quranic verses in it, he (the author) thought it desirable to write the present work. His literary occupations did not however permit him to proceed with the work until the outbreak of the Hindu disturbance in the beginning of A.H. 1204, which seriously affected the working of the *Madrasah* for three successive years. The author thus obtained leisure, which enabled him to write this work. He further adds that the meanings and explanations given by him are generally based on the *Tafsir-i-Husaynî* (a well-known commentary upon the Qurān by *Husayn Wā'iz Kāshifî*, composed, A.H. 899 = A.D. 1493), and that for the facility of readers he has mentioned the names of the *Sipārah*, the *Sūrah* and the *Rukū'* at the beginning of each verse explained by him, and has also arranged the verses in the order in which they stand in the *Waqâ'i'*.

Fol. 57 blank.

II. Foll. 58<sup>a</sup>-88<sup>b</sup>. پند نامہ The popular *Pand Nāmah* of *Farid-ud-Dîn 'Attār* (d. A.H. 627 = A.D. 1229), beginning as usual.

The *Tuhfat-ul-Wadâ'i'* is written in a neat *Nasta'liq* without the scribe's name, and the *Pand Nāmah* in an ugly and careless Indian *Ta'liq* by one *Gulām Najaf* غلام نجف.

Not dated; 19th century.

Some worm holes towards the end.

## No. 481.

fol. 84; lines 23; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

I. Foll. 1<sup>b</sup>-33<sup>b</sup>. A treatise on the theoretical and practical doctrines of Sufism, interspersed with verses and quotations from the Qur'an and the sayings of holy men.

Beginning:—

و درود بپسندود و ظهور که شهود ذات و مقصود صفات است \*

The title of the work and the name of the author could not be traced. A note on the last folio of the MS. reads: "this volume consists of six treatises, viz. (1) غوثیه (2) حاشیه لمعات (3) انیس الغربا (6) شرح مرغوب القلوب (5) عشقیه (4) وصلت نامه (3)"; but we got here only three treatises; viz. the last two mentioned, preceded by the present. It is therefore probable that the title عشقیه is intended for the present treatise.

It breaks off abruptly thus:—

مشاهده درست نقل میکند این معنی است که خواجه حافظ .....

II. Foll. 34<sup>b</sup>-58<sup>a</sup>. Dur Námah-i-Ashraf در نامه اشرف خانی Khânî. A commentary upon the mystical treatise مرغوب القلوب noticed under No. 476.

Beginning:—

حمد مر خداوندی که ایوان حقیقت را بلند انراخت \*

The text consists of eleven Faṣḥs in this copy. A quotation from Jāmī at the end suggests that the commentary was written after his death (A.H. 898 = A.D. 1492).

III. Foll. 59<sup>a</sup>-84<sup>a</sup>. Anis-ul-Gurabā. انیس الغربا. A Ṣufi tract interspersed with quotations from the Qur'an, Hadīḡ, etc., identical with the copy noticed in Dr. Ethé, India Office Lib No. 1880, in the colophon of which the author is called 'Abd-ṣ-Ṣamad عبد الصمد, who, according to the learned doctor, is probably identical with the author of the اخبار الاصفیا, and the editor of the مکتوبات علامی. The subscription in this copy says that it was completed A.H. 148, probably meant for 1048.

Written in careless Naskh, with many clerical errors.  
Not dated, probably 18th century.

## No. 482.

fol. 79; lines 14; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

جواهر العجائب

JAWÂHIR-UL-'AJÂ'IB.

I. Foll. 1-16. A Tadkirah of female poets by Fakhrî فخری, who wrote it in Sind at the court of Muḥammad 'Īsâ Tarkhān (d. A.H. 974 = A.D. 1566).

The MS. opens abruptly thus:—

جنت مکنی شاه حسن مرزا انرا الله برسانه از جہاں فانی برآی  
چار دانی رخت بست \*

The author was a panegyrist of Shāh Tahmāsp, and left, besides this work, a Persian translation of Mir 'Alī Shīr Nawā'is, Majālis-un-Nafā'is (see Rieu, p. 365), and two collections of Gazals entitled Bustān-ul-Khayāl and Tuhfat-ul-Habīb.

II. Foll. 16-79. The Jawāhir-ul-'Ajā'ib is followed by the last section (نمود چهارم) of the Mir'āt-ul-'Ālam, treating of the biographical notices of the Persian poets. This portion corresponds with fol. 276<sup>b</sup>-291<sup>a</sup> of the copy of the Mir'āt-ul-'Ālam, No. 11 in this catalogue.

Written in ordinary Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

## No. 483. ✓

fol. 79; lines 13-22; size  $9\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4$ .

Foll. 1<sup>b</sup>-45<sup>b</sup>. A history of the first five years of Aurangzib's reign, containing a detailed account of the period during which he was occupied in crushing his competitors, and securing the throne.

Beginning:—

ابوالمظفر محیی الدین محمد اورنگ زیب بہادر عالمگیر بادشاہ  
غازی آن قطب ملک سلطنت و جہانداری مرکز دایرہ عظمت و بختیاری \*

The author, who does not reveal his name anywhere, flourished during the time of Aurangzib, of whom he speaks in the present tense. The history begins with the praises of Aurangzib, his birth and minority, followed by his campaigns in the Deccan, his struggles with his brothers, etc., etc., and ends with the death and burial of Shāh Jahān in Rajab, A.H. 1076.

A copy of the work, exactly agreeing with the present, is noticed in Rien i, p. 265, where the contents are described.

The subscription says that the MS. belonged to one Sayyid Safdar 'Ali, better known as Sayyid Fakhr-ud-Din Husayn, bin Sayyid Amjad 'Ali.

II. Foll. 48<sup>a</sup>-79<sup>b</sup>. Biographical notices of Persian poets, without beginning or end. It begins without any preface with an account of 'Abd-ur-Rahim Khān Khānān, thus:—

نواب عبد الرحيم مرزا خانخانان سيد سائر رحيم تخلص خلف ارشد

مصمد بيرامشان •

and breaks off in the middle of the notice on the poet Sâdiq. The poets mentioned are mostly those who flourished in Akbar, Jahāngir, Shāh Jahān and Aurangzib's time.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

Foll. 72<sup>a</sup>-79<sup>b</sup> are written diagonally.

## No. 484.

fol. 66; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

I. Foll. 1<sup>b</sup>-36<sup>a</sup>. گلشن راز Gulshan-i-Râz. The famous mystic Maḥnawī, composed in answer to fifteen metaphysical questions propounded by Amīr Husaynī Sādāt (the author of the well-known Sufistic Maḥnawī Zād-ul-Musāfirin, who died about A.H. 729 = A.D. 1328) by Shaykh Maḥmūd Shabistari شيخ محمود شبسترى, who died in A.H. 720 = A.D. 1320.

Beginning:—

بنام آنکه جانرا نكرت اموخت اله •

For editions, translations and other particulars see Bankipūr Library Catalogue, vol. i, pp. 170-173.

II. Foll. 36<sup>b</sup>-66<sup>a</sup>. وصلت نامه Waṣlat Nāmah. The Waṣlat Nāmah of Farid-ud-Dīn 'Aṭṭār, for which see No. 299 in this catalogue.

III. Foll. 1<sup>b</sup>-20<sup>b</sup> (Margin) رساله شاهد Risālah-i-Shāhid. A mystical prose treatise on love and its various stages, by the same Maḥmūd Shabistari, who wrote it for one Shaykh Ibrāhīm, a relation of Ismā'il Sisi, for whom Maḥmūd entertained an admiration bordering on madness; see Sprenger, p. 478. It is divided into several Lam'ahs.

Beginning :—

• الصمد لله الذي نور وجهه حبیب بتجلیات الجمال الخ •

Written in ordinary Naskh within coloured-ruled borders.

Dated A.H. 1036, see fol. 36a.

Scribe :—قاسم حسینی.

Foll. 21<sup>b</sup>-27<sup>b</sup> (margin). Some selected poems and verses from other poets, written in a later Indian Ta'liq.

### No. 485.

fol. 28; lines 13; size  $7\frac{1}{2} \times 5\frac{1}{2}$  &  $6 \times 3\frac{1}{2}$ .

I. Foll. 1<sup>b</sup>-16<sup>b</sup>. سراج الوهاج Sirāj-ul-Wahhāj. A discursive commentary on a verse of Hāfiẓ, by Sirāj-ud-Dīn 'Alī Khān Arzu سراج الدین علی خان آرزو (d. A.H. 1169 = A.D. 1755), the author of the well-known biographical work Majma'-un-Nafā'is, etc.

Beginning :—

• کشتی نشینان سخن را شرط بجز حمد واجب تعالی نیست •

The verse commented upon is :—

کشتی شستگانیم ای باد شرطه بر خیز باشد که باز بینیم آن یار آشنا را

The colophon, fol. 16<sup>b</sup>, is dated Calcutta, Tuesday, 25th Shawwal. The year is not given.

II. Foll. 17<sup>a</sup>-28<sup>b</sup>. A treatise in mixed prose and verse on the prerogatives of 'Alī, based on the Qurān.

Beginning :—

بعد از معامد حق و اوصاف مصطفی

دارم هولی مدحت سلطان اولیا

Written in ordinary Indian Ta'liq.

The colophon of this treatise is dated Friday, 29th Rabi' II,

A.H. 1221.



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## ADDITIONS AND CORRECTIONS.

- Page 23, line 19. Read *Haddiq* instead of *Hâdîq*.  
 .. 52, .. 13. Read *Murtamad* instead of *Murtamid*.  
 .. 67, .. 29. Read *Haydarâbâd* instead of *Haydarâbad*.  
 .. 77, No. 102. See the article on this work by H. Beveridge in the *J.A.S.B.* for 1895, pp. 194 *âl*.  
 A copy of the portion of this work dealing with Bengal is in the Library of the Asiatic Society of Bengal, and there catalogued as *Tawârikh-i-Bangâlah*. This is the extract on which Beveridge's article is based. See the Catalogue of the Persian Books and Manuscripts in the Library of the Asiatic Society of Bengal, Calcutta, 1896, p. 182, No. D 331.
- .. 78, line 22. Read *Polynesia* instead of *Poliniaia*.  
 .. .. 32. Read *architectural* instead of *architectural*.  
 .. 97, .. 9. Read *guzâr* instead of *guzâr*.  
 .. 101, .. 15. Read *Nasaf* instead of *Nasafi*.  
 .. 102, .. 27. Read *Gadzanfariyah* instead of *Gazanfariyah*.  
 .. 109, .. 8. Read *Husayn* حسين instead of *Hasan* حسن.  
 .. 122, .. 23. Read *Ibn-i Khidrâm* instead of *Ibn-i Khâtîm*.  
 .. 136, .. 32. Read *are* instead of *is*.  
 .. 147, .. 28. Read *Yusuf* instead of *Yusuf*.  
 .. 148, .. 13. Read *Safawi* instead of *Safawi*.  
 .. 176, .. 24. Read *Hariri's* instead of *Hariri's*.  
 .. 190, .. 23. Read *Rifa* instead of *Rifa*.  
 .. 194, .. 20. Read *Gustâr* instead of *Gustar*. The same correction applies to line 22 on the same page.  
 .. 219, .. 31. After 7908 add. See also p. 119 in this Catalogue.  
 .. 236, .. 12. Read *Mahmud* instead of *Mahmud*.  
 .. 249, .. 9. Read *Mandâr* instead of *Mandawî*. The same correction applies to p. 252, line 3, p. 254, line 10.  
 .. 253, .. 6. Read *Bankipar* instead of *Bankipâr*. The same correction applies to p. 254, line 5.  
 .. 273, .. 28. Read *Poydî* instead of *Faidî*.  
 .. 276, .. 11. Read *Tahmasp* instead of *Tahmasp*.  
 .. 279, .. 6. Read *Delhi* instead of *Dellî*.  
 .. 280, .. 29. Read *Hârîq* instead of *Hârîq*.  
 .. 281, .. 18. Read *Kamrah* instead of *Kamran*.  
 .. 285, .. 6. Read *Qirâba* instead of *Qirâba*.  
 .. 302, .. 17. Read *Wadâkht* instead of *Wadâkht*.  
 .. 303, .. 23. Read *Jawhari* instead of *Jawhari*.  
 .. 312, .. 10. Read *Abb* instead of *Abb*.  
 .. .. 14. Read *Rajâ* instead of *Rajâ*.  
 .. 317, .. 24. Read *الطراف* instead of *الطراف*.  
 .. 320, .. 21. Read *Ahmadâbâd* instead of *Ahmadâbâd*.  
 .. 321, .. 22. Read *Shâhâdâh Matîr-ud-Dîn* instead of *Shâhâdâh Matîr-ud-Dîn*.  
 .. 329, .. 30. Read *Hâshirub* instead of *Hâshirub*.  
 .. 343, .. 3. After the word "work," add, like the one mentioned, p. 109 in this Catalogue.  
 .. 353, .. 12. Read *Arz* instead of *Arze*.  
 .. .. 19. Read *Shâwâl* instead of *Shawwal*.



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